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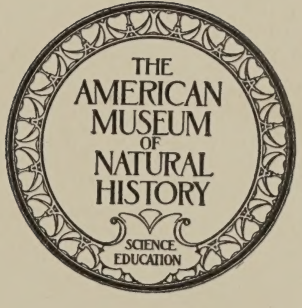
VOL. XXV, PART I

MYTHS AND TRADITIONS OF THE CROW INDIANS

BY

ROBERT H. LOWIE



NEW YORK
PUBLISHED BY ORDER OF THE TRUSTEES
1918

MYTHS AND TRADITIONS OF THE CROW INDIANS.

By Robert H. Lowie.

PREFACE.

The tales here published were collected in the course of my repeated field trips to the Crow Reservation, some of them as early as the summer of 1907. However, owing to the pressure of work on other phases of Crow culture, a systematic attempt to collect folklore only dates back to 1914. The majority of the stories were collected in English from Indians of the Lodge Grass district; a fair number were also secured in the original and will be published as texts at an appropriate time. A consideration of stylistic features is best deferred until then; doubtless many nice observations might be made by intensively comparing texts of the same tale from different Plains Indian tribes. The present collection, besides representing Crow fiction and helping to illustrate the religious thought of this people, suggests certain definite conclusions of an historical nature. It also indicates, however, how imperfectly Plains Indian mythology is as yet known and may stimulate efforts to supply the deficiency. A word may be desirable as to the comparative notes. At the present stage of inquiry it no longer seems desirable to cite all the extant parallels of widespread motives but only the historically significant ones. This will explain my restraint in this respect where many additional sources might have been mentioned, to the confusion rather than the enlightenment of the reader.

For the Kutenai references I am indebted to Professor Boas, whose collection was kindly placed at my disposal. It is to be published as Bulletin 59 of the Bureau of American Ethnology.

Robert H. Lowie.

September, 1918.

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INTRODUCTION.

The mythology of the Crow is emphatically of Plains Indian cast. It reflects the atmosphere of their culture area in the constant references to the buffalo chase and the warpath, the quest and often even unsought intervention of supernatural saviors. Many of the tales have been recorded from neighboring peoples, and the characters themselves have the flavor of the prairies. The popularity of human heroes is especially noteworthy as contrasted with the dominance of animal actors in the lore of the Plateau region. Even Old-Man-Coyote, though several times transformed into the shape of a wolf, generally plays the part of as human a being as the Old Man of the Blackfoot and his Arapaho equivalent.[1]

But among Plains Indian mythologies that of the Crow is distinguished by certain general traits. First of all, the tendency towards abstract thought so prominent among the Dakota seems strangely lacking. Correlated with this negative trait is the aversion from systematization. The same informant will waver between identifying Old-Man-Coyote with the Sun and regarding the two as distinct individualities. One narrator will vehemently affirm and another as vigorously deny that Old-Woman's-Grandchild was addressed in prayer. There is manifest confusion of the exploits of the twin boys and of Grandchild. Nay, one informant unblushingly attributed the same deeds to both; considering that the whole point of these stories is the destruction of monsters that once infested the earth, inconsistency could hardly go farther. There is no attempt to bring order into the chaotic assemblage of supernatural and heroic beings. Old-Man-Coyote not only figures at different times as transformer, trickster, and founder of customs but changes his character even in the same part of his cycle. At one time he assumes towards Cï'rapɛ' the part of the benevolent physician, at another he is humiliated by his friend's superior powers thwarting an attempted theft, again he is the trickster duped by his companion's luck or cunning. The moon, which by the way is of little prominence, is now of male, now of female sex. Any attempt at hierarchical grading is of course foreign to the Crow mind. The Thunderbirds, for example, must seek the aid of a human hunter to overcome the water-monsters; and not a few of the mythical personages we meet seem to live in so many distinct universes. Thus, what are the relations of the uniformly benevolent dwarf to other beings? Once he appears as the servant

[1] The composite name may be the resultant of Blackfoot and Shoshoni influences.

of the white-headed eagle (= Thunderbird?) but whether this relationship is definitely so conceived is more than doubtful. In general, all we can say amounts to this: that there is an indefinite number of beings endowed with mysterious powers, that in the frequent test of strength some naturally appear as the more powerful, but that this superiority may be transitory and conditional. Even the glorious hero, Kā′ricbāpi'tuac, is terrified into fits by the sight of a buffalo foetus. Altogether we have a picture not unlike that recently traced for ancient Egypt by Professor Max Müller.

Still another negative feature merits attention. Several Plains tribes — notably the Hidatsa, Blackfoot, and Arapaho — utilize widespread tales to account for the origin of rituals. For example, the Blood combine the piqued buffalo wife story with an explanation of the beginning of the Horn society. This type is singularly lacking among the Crow. They have, of course, traditions purporting to explain the origin of ceremonies, but these are plotless narratives of individual experiences with the powers revealing the performances.

From these general considerations we may now turn to an investigation of the historical affiliations of Crow mythology. The conclusions will needs be imperfect because of our scanty information for three important groups,— the Dakota, Cheyenne, and Kiowa. Indeed, for the last-mentioned we have merely fragments of a single tale. Nevertheless there seem to be definitely established three important propositions bearing respectively on the connection of Crow and Hidatsa folklore; the disappearance of primeval Siouan folklore; and the historical relations of the Hidatsa, Crow or ancestral Hidatsa-Crow tribe with the Arapaho.

Combining Maximilian's data with Dr. Gilbert L. Wilson's and my own notes on the Hidatsa we find a very close relationship between the tales of the sister tribes. The frequency with which stories are told of avowedly Hidatsa heroes or introduce features of settled Hidatsa life is noteworthy. The appellations of characters are often identical or at least similar, as in the case of Grandchild and Camp-boy. The Hidatsa call the trickster "First-worker" but the designation "Coyote-chief" also occurs, while the Crow not infrequently substitute "First-worker" for the more common name of Old-Man-Coyote. More important still are the extremely specific resemblances in the stories themselves. Incidents found nowhere else are common to the two tribes or are shared only by tribes of established historical relations with them. Thus, the Arikara version of the Grandchild myth betrays an astonishing number of parallel incidents. Where distinctive motives are shared by the Arikara and Crow to the exclusion of other groups it seems safe interpolation to postulate the presence of these features among the Hidatsa. The number of these analogies hitherto not found

among the Hidatsa is, however, small. Since the Mandan have been far more intimately associated with the Hidatsa, their traditions would be of greater help, but unfortunately our knowledge in this regard is of the slightest. Still the registration by Maximilian of the trickster's flight with the geese and of the buffalo-owning giants is suggestive. It may seem curious that from accessible data the kinship of the Crow and Hidatsa trickster cycles cannot be so abundantly demonstrated as might be inferred *à priori*. There may be two reasons for this phenomenon. On the one hand, our Hidatsa data are still very inadequate and it is probable that only a relatively small portion of the cycle has hitherto been recorded. Secondly, the trickster cycle may be peculiarly amenable to the incorporation of new elements borrowed from without. This certainly is suggested by a comparison of the Iktomi myth of the Assiniboin and Dakota.

In general we are certainly justified in asserting a peculiarly intimate connection between Crow and Hidatsa folklore. Here the query may be broached, however, how this connection is to be interpreted: Are we dealing with the persistence of old lore or abundant transmission during the period of renewed contact? I venture the guess that while much has been borrowed during the last century or so there is also a goodly portion representing the common heritage from the ancestral stock. This is not purely *à priori* speculation. Precisely where the similarities are most striking we find coupled with them characteristic differences. Thus, when we compare the Grandchild myths we note that the several Crow versions differ from one another in appreciable measure and may even embody episodes which comparative analysis assigns to the Twin myth. If the tale had been recently borrowed I do not think differentiation would have attained the extent observed. Secondly, the Hidatsa version closes in very characteristic fashion with an account of a ceremonial origin that has no Crow parallel. The Thunderbird story reveals the same type of resemblances and divergences. In my opinion the facts are most readily interpreted by assuming that in such instances the simple plot antedated the period of separation; that subsequently to the schism the Hidatsa developed the tendency to combine fiction with ritualistic speculation, while the Crow remained free from this peculiarity and possibly because of this very lack of the esoteric feature came to display a certain plasticity in the handling of the episodes.

The second general problem that seems to be illuminated by the material now presented relates to the determination of the original Siouan mythology, — that hypothetical body of folklore which may have persisted in the members of this family from the time of their union. In my opinion the quest of this primeval mythology is as fruitless as that of primeval Siouan culture. No doubt the undifferentiated Siouans had both a culture and a mythology.

But during the, say, thousand years that have elapsed since the separation the divergent branches of the parent stem have undergone such vicissitudes that nothing is now left of which we can confidently affirm that it represents the ancient heirloom rather than the result of mutual borrowing or borrowing from like sources. The Southern Siouan tribes are not "Siouan" in their culture; in their social organization and kinship terminology they certainly resemble their Central Algonkian neighbors more than they do the Crow. The same is probably true as regards mythology, with the qualification that Caddoan as well as Algonkian influences may have been potent here.

Taking the Omaha trickster cycle, I find only four Crow parallels,—the hoodwinked birds, Rabbit covering the trickster, the bungling host, and the false suitor. But the story of the hoodwinked birds does not appear in the atypical Crow form, the false suitor motive is practically identical with the Dakota one recorded by Mrs. McLaughlin, the bungling host story belongs to the Fox-Kickapoo category. The Rabbit episode is distinctive enough but appears divorced from the rolling rock incident that distinguishes the Crow, Arikara, and Arapaho tales. The miscellaneous narratives again exhibit the common possession of certain widespread themes but without the slightest suggestion of a direct connection. A glance at my Lodge-Boy and Thrown-Away table[1] shows that the Shoshoni, Blackfoot, and Arapaho equivalents are all closer than the Ponca version to the Crow plot. The buffalo-woman and corn-woman story exhibits interesting parallels but decidedly fewer than the Pawnee and Oglala equivalents. Altogether not a single resemblance has demonstrative value from the point of view that at present concerns us.

A comparison of Crow with Assiniboin folklore reveals a far greater series of resemblances and some of these are so close as to preclude any hypothesis but direct connection. But once more we are confronted with the question whether the analogies are not merely due to contact and in this case the answer is an affirmative one. In this connection it is well to recall that the Assiniboin not only inhabited the same region of the Plains as the Crow but were in close and constant contact with the Village tribes of the Missouri in the period of Lewis and Clark's expedition. Hence, on the basis of transmission, there is a double source for similarities of folklore. There are, moreover, two definite reasons for preferring the hypothesis of diffusion.

In the first place, the resemblances in question, while fairly numerous and at times striking in nature, are not in their totality basic or preferential.

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[1] Lowie, (a), 141.

It cannot be said that the character of the trickster conforms more nearly to the Crow pattern than does that of the other neighboring tribes. To be sure, a rough comparison of trickster motives reveals no less than a dozen coincidences, but this figure is fully equaled by the Arapaho and nearly equaled by the Blackfoot. The remainder of the Assiniboin lore yields far less evidence of far-reaching similarity. Two of the most popular Crow myths, Lodge-Boy and the Thunderbird, occur only in fragmentary form; there is no Star-Boy myth, the tale of the celestial marriage falling into a quite distinct category; and the story of the buffalo wife likewise belongs to a class foreign to the Crow. On the other hand, features of importance in Assiniboin legend have not been recorded among the Crow. It is quite possible that a thorough comparison would establish Assiniboin-Blackfoot parallels as numerous as those between Assiniboin and Crow.

Secondly, the theory that Assiniboin and Crow have preserved as a common possession some primeval Siouan features involves the assumption that the Assiniboin and Dakota must share a very much larger body of folklore, for the Dakota and Assiniboin are at least as closely related as the Crow and Hidatsa. Yet in spite of Dr. Walker's and Mrs. McLaughlin's additions to our Dakota data, the conclusion expressed a decade ago still stands: —

> Assiniboine mythology bears but weak testimony to the historically and linguistically known relation of the Assiniboine to the Sioux, rather emphasizing the influence of recent contact with other tribes.

The Dakota stories suggest contact with the Omaha and Crow, but no preferential or in any way close connection with the Assiniboin.

Finally, if we compare our three large Siouan collections — Assiniboin, Crow, and Omaha — the features common to all three seem negligible and are readily explained by transmission from a common source.

While resemblances that might have been inferred *à priori* are not to be found, the Crow traditions prove the historically undocumented contact of the Crow or Hidatsa with the Arapaho. The evidence on this point is perfectly definite. Of the Crow trickster cycle the Arapaho share not less than a dozen elements. What is still more significant is the restricted distribution of several of the episodes,— the marriage with Whirlwind woman, the trickster's setting out on a war party with his mother-in-law, the combination of the rabbit's covering the trickster with the rolling rock motive. The Grandchild myth looms large in both Arapaho and Crow consciousness, as is attested by the number of recorded variants. Here the evidence is simply overwhelming. The Star-husband stories of the Dakota, Assiniboin, and Blackfoot belong manifestly to an entirely different cate-

gory, while the Crow, Hidatsa, Arikara, Arapaho, Gros Ventre, and Kiowa variants all conform to the "Porcupine" pattern. The celestial dialogue, which remains unrecorded even among the Arikara, turns up in the Arapaho and Gros Ventre versions; and the series of incidents forming the snake adventure are paralleled to an almost incredible extent, as shown in the following table.

Old-Woman's-Grandchild

Crow	Hidatsa	Mandan	Arikara	Arapaho	Gros Ventre	Kiowa	Skidi	Dakota	Assiniboin	Blackfoot
Sun's and Moon's dialogue	×			×	×					
Porcupine lures girl	×		×	×	×	×				
Frog jumps on Moon	×	×		×	×					
Digging taboo	×	×	×	×		×	×	×	×	×
Shooting taboo	×	×								
Sinew rope	×	×	×	×	×	*	×			*
Stone dropped after climbers	×	×	×	×	×	×	×			
Old woman adopts boy	×	×	×	×	×	×	×			
Shinny stick and bow	×		×	*						
Blackbirds killed			×							
Grandmother's secret husband	×		×	×			*			
Jug-tilter	(×)				(×)					
Calf foetus	×		×							
Rectum snakes:										
Flat stones	×		×	(×)	×		×			
Story-telling	×		×		×					
Destroys all snakes but one	×		×	×	×					
Survivor crawls into body	×		×	×	×					
Snake overcome	×		×	×	×					
Snake's qualified promise	×		×	×						
Becomes star	×						×			×
Kills (tames) bear	×		×				×			
Fire-moccasins	(×)									
Long-knife	(×)									
Falling tree					(×)					
Sucking-monster	(×)				(×)					

The × indicates the presence of a motive; in parentheses it indicates its occurrence in another complex. The * refers to an imperfect equivalent.

The Arapaho-Gros Ventre tale of the twin heroes is less startling in point of likeness but also betrays much similarity.[1] In other stories we

[1] Lowie, (a), 141.

find very impressive resemblances of detail, e. g., the masculine arm of the hero otherwise transformed into a woman (p. 142). Again, we find the relatively trivial story of the brother-in-law's rescue duplicated in Gros Ventre and Arapaho folklore and, so far as I know, nowhere else.

The conclusion here reached as to the former contact of the Crow-Hidatsa with the Arapaho-Gros Ventre clinches the arguments I have based on a comparison of age-societies and social usages.[1] We thus have three lines of evidence converging to establish a definite historical conclusion for which documentary data are lacking.

The Crow divided their tales into two principal groups corresponding roughly to what we should call myths and traditions. The latter are called *barē'-tsiwe-tā're* (something-tell-true) and are supposed to be based on the direct experience of the Crow Indians. Thus the story of Raven-face is classed as a *barē'tsiwetā're*. The mythic tales are designated by a term slightly varying in form but always lacking the evidential suffix and presenting the stem for "to tell" in reduplicated form: *bá+itsitsiwà, ba+ē'tsitsiwà+u, barē'-wa+ē'tsitsiwe*. The Old-Man-Coyote cycle, the Buffalo-wife, Lodge-boy and Thrown-away were cited by natives as illustrations of this category. For my purposes I have adopted a different classification as more helpful to the reader.

Stories were told on winter nights when people were sitting by the fire or had stretched out before falling asleep. Old people with a reputation as *raconteurs* were invited for a feast and then expected to narrate their tales. The audience were required to answer "ɛ" (yes) after every sentence or two. When no one replied, it was a sign that all had fallen asleep and the story-teller broke off his narrative, possibly to resume it the following night. This response feature figures occasionally in the myths, notably in the Grandchild tale.

People were formerly afraid to tell stories in the summer because, one informant said, the morningstar comes only in the winter time. The reason for restricting the entertainment to the night is that all the stars with names used to live in this world and only come out at night.

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[1] Lowie, (b), 946–954; (c), 94.

OLD-MAN-COYOTE CYCLE.

The Origin of the Earth and Man.[1]

This story has been handed down for many generations. The people of the old times referred to the Sun as the Old Man (isā'ʻkakāʻte); he was the Supreme Being. Long ago there was no earth, only water. The only creatures in the world were the ducks and the Old Man, who was identical with Old-Man-Coyote (isā'ʻka-wuatè). Old-Man-Coyote came down to meet the ducks. "My brothers, there is earth below us. It is not good for us to be alone." He spoke to the large red-headed mallard. "Dive beneath for earth and try to bring some earth; we'll use it as a means for living." The mallard obeyed, dived, remained below for a long time, but came up without bringing any earth. He spoke to a pinto duck. "I sent an older one, but he got no earth; now I will let you try." He came up after staying below for a long time and said, "My brother, I could not bring any." "How is that? I surely thought you would bring some." There was a smaller blue-feathered duck. He told him to dive next. "If you don't bring up any, we shall have no land to live on." He dived down and came up without any earth. "My brother, I could not bring up any." He exclaimed, "If you are so poor a diver, we shall have no land to live on." The hell-diver then said, "My brother, you should have asked me before the others, then you would have had land long ago. These are my superiors, yet they are helpless." He took his turn diving and stayed a long time. When he came up, Old-Man-Coyote asked, "What sort of luck have you had?" "Brother, I have brought some." "Where?" He had a little mud in his webbed paws. The Sun said, "To every undertaking there are always four trials; you have achieved it." The hell-diver gave the mud to the Sun, who took it in his hand and said, "If I make this into the earth for you, you will live in the ponds and streams and multiply there. There is only one path (*bā'andē'*) for me; for that let us make this earth." He meant that by his own path he would mark the boundaries of the earth.

The Sun held the mud in his hand and started from the east. He said, "I'll make it large so that we shall have plenty of room." As he traveled along on his westward journey he spread the mud and this made the earth.

---

[1] Told by Medicine-crow as a prelude to his account of the Tobacco ceremony. For a brief version see Simms, 281. For the hero-trickster dispatching earth-divers compare the Mandan and Hidatsa tales, in Maximilian, II, 153, 221; also Lowie, (d), 100. The Arikara substitute Wolf, who is not the culture-hero or trickster of their folklore [Dorsey, (a), 11].

When he had done this, he said, "Now that we have made the earth there are others who wish to be animate." A wolf was heard howling toward the east. "Already there is one howling." He pointed toward the setting sun. "There is another one out west, listen." It was a coyote. "That coyote has attained life by his own powers, he is great. Come, let us take a walk."

On the plains there was some shining object. When they got there it was seen to be a medicine stone (*bacō'ritsi'tsè*). "This is a part of the earth, the oldest part of the earth; there shall be stones all over the earth. This is a separate being, no wonder he is here already and is able to reproduce himself." They went on and saw a person standing there. "Look, yonder is a human being. There are more of them. That one is one of the Stars above. He is down here now and standing on the ground. Come on, let us look at him." They approached, but he had transformed himself into a plant. When they got to the weed, they found that it was the Tobacco; no other plant was growing as yet. "From now on all the people shall have this, take it in the spring and raise it. It is the stars above that have assumed this form, and they will take care of you. This is the Tobacco plant. Take care of it and it will be the means of your living. Use it in dancing. When you plant it in the spring sing this song: —

hī'ra,	awɛ'	cō'n	díawā' wi?
"Female comrade,	the earth	where	shall I make (plant) it?" [1]

After he had made man, he found that there was no grass. "This is not good, let us make mountains, hills, and trees." He made them.

There was a poor boy who went out to fast. The Sun adopted him. (The narrative from here on enters into an account of the organization of the Tobacco dance and contains no further cosmogonic features.)

2.

(During an earlier field trip a briefer version was secured from the same informant. Throughout Medicine-crow wavered as to the identification of Sun and Old-Man-Coyote. After the earth had been brought up, the Sun is made to declare: "Everything proceeds from left to right." Then he takes the fine dirt and sprinkles it four times over the water, from left to right. This is why in using incense today people begin at the left. When espying the Tobacco-man, the Sun says, "We have not made any living being yet. How is it that there is already a living being?" As they approach, the man shrinks in size and when they are quite close they only

[1] This is the last song sung in the Tobacco adoption ceremony.

discover the white-flowered Tobacco plant (*i''tsi'tsìa*). The narrative closes as follows.)

When the Sun and Old-Man-Coyote had got to the Tobacco, they said, "We are going to make a certain kind of people,— the Crow. This plant shall be their mainstay, it shall be everything to them." He took some mud. "I will make another kind of people." He fashioned the mud into dolls and gave them life. "You, people, tear open one another's eyes." Most of these clay people had strong hearts. Then he made the Crow. There was a hole in a tree. He pounded it with a stick and said, "Come out and look around!" He opened the eyes of the first one that came out and bade him do likewise to the rest. These people became the Crow Indians. Some of them are not strong of heart and want to take revenge when ill-treated.

3.

(Medicine-tail gave a brief version, which was recorded in the original. Old-Man-Coyote is the dominant character, who dispatches successively a little swallow, a crow, a wolf, and a duck as earth-divers.)

This is how he made the land. He took this mud and made human beings, one male, and one female. From this little mud he made us people. When a child was born, it was a boy. The next time a girl was born. Now they increased, that is how the people became numerous. "Now this way, do you marry and multiply," he (Old-Man-Coyote) said.

4.

A man, it must have been Old-Man-Coyote, made a boat (bā'ce). When he had done it rained till all the mountains were covered. When the waters went down, this boat was aground on a high mountain. Two ducks came to him, there was no other place to sit down. He asked them to go down and look for earth. One duck went three times, but did not reach the top of the water with the earth he brought. Old-Man-Coyote told the other duck to bring mud in his bill. The duck brought mud in his bill at the fourth trial. Then he threw the earth around and it became the earth. He marked out rivers and creeks on the earth and made mountains and hills. He made buffalo and horses out of mud, and out of mud he also made the rest of the animals. He made tipis out of leaves — many of them. All these tipis he changed to real tipis and made people out of mud. He made himself a wife out of mud. Old-Man-Coyote and his wife made arrows and everything these people used to have. He told them to have intercourse and said in ten months' time they should have children. Then they had children. When the people got to be numerous, he divided them into

different tribes and set them in a circle. He left one tribe in the middle and made the others their enemies. This central tribe was that of the Crow. He made them dance whenever they had killed an enemy. They took away the horses of the enemy. That is why all tribes of Indians were hostile to one another and liked to kill their enemies.

Old-Man-Coyote and Cī'rapε'.

1.

This earth was all covered with water. Old-Man-Coyote alone was going around on the water. Then a little coyote met him. "I am alone, I am looking for a companion, I'll meet one," he had said. Then they met. There was no living thing then. They went around together. "We are alone, it is bad; let us make the earth." "All right, how shall we make it?" After some time ducks came flying. "You dear younger brothers, dive here," he said. "How shall we do it?" "Dive into the water, bring earth, we'll make the world," he said. They brought some. "Is there any?" "Yes." "Go, bring some."

Four times they brought some, he took it and made the earth.

On the earth they were alone. Old-Man-Coyote called the little coyote his younger brother and named him "Cī'rapε'." This little coyote called him his elder brother and named him "Old-Man-Coyote." Both of them made the earth together. They went around on it. "Come, elder brother, there are no animals. It is bad, let us make animals." They made them and placed many here. They made people; they made nostrils and mouths and feet for them. The animals came on this earth. "I want to be like this," they would say. Old-Man-Coyote made them accordingly and let them go. He made rivers here, and all the springs and little creeks. He made all the animals on the earth. Wherever he went he would fool people with his magical *aracō'ciru* (stick used in a game). He was the chief of the breechcloth-wearers (Indians). He was a great trickster and our ruler. Since he was a great trickster, we are that way also. He did all sorts of things, the breechcloth-wearers did likewise. He went to live among them.

(There follows the tale of the trick for getting fat out of ice, see p. 23).

All the ways of the Indians he made for us. He put us to sleep, he made us dream, whatever he wanted us to do we did. He put the stars into this world in the beginning; they were dangerous.

2.

Long ago all the earth was covered with water. Four ducks, who were inhabitants of the earth, met in a joking sort of way. "Let us dive and see

whether we can bring up any earth and make the earth." One duck dived and stayed below so long that the others wondered whether he was dead. He brought some mud in his nostrils. They scattered the mud in the form of dust and formed the earth. Then they made it flat. There were no inhabitants. They asked one another to make some inhabitants. They looked for Crow Indians. They took Old-Man-Coyote for their adviser. Old-Man-Coyote said, "Very well, brothers, let me see. The earth is flat. I'll make rivers and trees." They were wondering again how to break its flatness. "Let us make hills and mountains. We'll make new trees grow on the highlands. We'll make rocks too. Since we have made people we must make something for them to live on. Mountain-weeds (loco weed, or "four-leaves" in Crow), and icē'roce, Indian potatoes, carrots, let us make these. We'll make wild turnips, bācaxawé, wild onion, ihipíte, xarā'ctse. We'll let the women pick mā'sacpíte and we'll eat it. í'puɛ we'll make on the slope of mountains, and when women get old it shall be their job to get it. Let us make chokecherry trees and when people are on the world they'll dry the fruit and use it as food. Let us make wild rhubarb. They can make dessert out of the female (?) and eat the male (?) raw." Old-Man-Coyote had people already in the hollow of trees. "Our plans are all over. Let us make people now, then we'll be guided by them." He made an implement to chop a tree. He chopped a tree. People came out without eyes. He took eyes and tore them open and said, "You shall do likewise to those that come after you." The ducks disappeared. Men did not know what to do and asked Old-Man-Coyote. He said he made them to advise him. They told him they had no tools and no weapons. He had a brother, Cī'rapɛ', whom he asked, "What shall we make that we can get advice from?" "Wait, and I'll think. Let us call down someone from above." He came down and said, "Let us get some scheme to protect these people by clothing against the cold." It is believed he clothed them with moss. When they were clothed he asked: "What shall we feed them on?" "Let us make some animals, let us make one with a big flat tail." Then they called him by name "*bīrápɛ*" (beaver). "Let us make a jack-rabbit (*ī'ctsɛ*) in the woods, with big long ears." They made brush deer, then black-tail deer, elk, antelope, and mountain-goats in turn. "Here we'll make one that is not a very nice animal." "What is it?" "The bear." "Let us make something in the water to live on." The buffalo were then living in holes like coyotes.

Old-Man-Coyote taught people to make arrows, taking bird feathers for feathering and stones for arrow points. They chipped stone to an edge for knives. He showed them how to make fire; he took dried buffalo chips and decayed wood and drilled till the friction produced fire. He showed

them a method of catching antelope by a sloping ridge leading to a corral. On each side people were posted and shook robes at the animals to frighten them in.

The buffalo that had been made had disappeared. "Let us look for them." Cĭ'rapɛ́' looked for them and found their den right in the rocks. It was hard to find, but Cĭ'rapɛ́' succeeded. Two men made lots of moccasins, then they went after the buffalo, following the tracks.

3.[1]

Old-Man-Coyote was very hungry. He came to some buffalo. "Let us run a race." They agreed to race. This happened near a big cliff which was hard to see. Coyote said, "Now, when we come to that high place, we'll all shut our eyes and see who gets there first." They started to race. When they came to the place, he told them to shut their eyes. They fell over the cliff. He walked in a circle, came down on the trail and lay on one side of them. He made his nose bleed and feigned moaning. One young buffalo, who had hurt his back in falling over, said: "Old-Man-Coyote, if I get up I'll fix you, you've killed us. If I happen to live, I'll fix you, you're always in mischief."

Coyote went and killed the buffalo, skinned him, and carried meat away. He had plenty. "I wonder where Cĭ'rapɛ́' is. He must be very hungry, I have lots of meat." Cĭ'rapɛ́' ate with him, and he sent Cĭ'rapɛ́' on an errand. Old-Man-Coyote was there. A wolf came and Old-Man-Coyote hit him with a buffalo muscle so that he went off crying. "You go and cry all you want and get all the wolves to come here and eat everything, just leave the part of a blanket I can hold." The wolf went and called his mates. Old-Man-Coyote divided the meat. "This fox will eat this, and I'll eat this," he said and continued in this way. Wolf had got to the other wolves, who asked why he was crying. They were very angry. "We'll beg the small animals to do the work for us." They took a cocoon [2] and got the spider. "See what you can do for us." They explained the case and he said, "There is nothing hard in that." Spider made a web and caught a cocoon. He went through the air and let down the cocoon on the back of Old-Man-Coyote's neck while he was cooking. Spider listened. "He's sleeping now and can't do anything." Now, ravens, magpies, and other animals came and ate up all the meat and all the blanket except a

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[1] Cf. Simms, 285; Wissler and Duvall, 27; Dorsey and Kroeber, 61.

[2] When babies cry too much, a chrysalis (ak'irĕwe) is tied round their neck; then it is hard to wake them up.

piece small enough for him to hold. He woke up, and found only this part of the robe left. All the meat he had was eaten up. He was helpless.

4.[1]

Old-Man-Coyote and Cī'rapɛ′ were there. Old-Man-Coyote would order Cī'rapɛ′ about. Cī'rapɛ′ was slow and worked sleepily; he got lean. "Now, Cī'rapɛ′, what is the matter?" asked Old-Man-Coyote. "You ordered me to do something, I went, I passed a person. He told me, 'I have blackened the upper part of your body, I am offering it to the Sun.'" Old-Man-Coyote said, "Ha, ha! Go, make a sweatlodge of ten sticks. Lie down on sweet sagebrush, switch yourself with some of it." He went; he did it; then he got well. "When you get out, give some presents to your father's clansmen," he said.

When the ancient people fasted and dreamt, they saw the first sweatlodge again in a vision. This sweatlodge has been the same ever since. It has never ceased to this day. What we make now is the same.

5.

Cī'rapɛ′ got a buffalo paunch and put many ants into it. He made himself a shelter and put the paunch in the rear. He lived there. While he stayed there, many buffalo came. He opened his paunch and all the ants changed to men, who killed all the buffalo. They butchered it and brought all the meat to Cī'rapɛ′. He told them to fix up meat, and they fixed and dried it. When done he told them to come back again. All came back to the paunch and he tied it up in its place.

Old-Man-Coyote came and asked him how he had got his meat. Cī'rapɛ′ told him he had gone out hunting and thus got all of it. So he ate till they had eaten up all the meat. When more buffalo came, he again opened his paunch. The ants came out, changed to men, and killed the buffalo. Old-Man-Coyote helped butcher and ate all he wanted. Old-Man-Coyote had an arrow. He would shoot it and follow wherever it went. He would call out the name of a certain place, shoot his arrow and it would be there.

One night while they were asleep Old-Man-Coyote took the paunch with the ants, tied it to his necklace and ran away all night and all next day. When tired he went to sleep. When he had slept a long time, he felt someone shaking him and calling him: "The meat is cooked and ready to eat." He woke up and found he was in the same shelter of Cī'rapɛ′'s and the paunch

[1] Translated from a text.

was still tied to his necklace. He told Cī'rapɛ′ he wanted to dream through the paunch, that was why he had tied it to his neck and he put it back in its place again.[1]

The next night Cī'rapɛ′ was snoring. Old-Man-Coyote ran for two nights, then lay down to sleep. He woke up, but found he was in his own bed again in Cī'rapɛ′'s shelter. He thought he would try once more. Cī'rapɛ′ said nothing.

The third night he took the paunch and ran for several nights. He lay down and went to sleep. He woke up in the same shelter again. Some time after he asked Cī'rapɛ′ to exchange each other's medicines, the arrow for the paunch. He showed him how to use the arrow and Cī'rapɛ′ in turn showed him how to use the paunch, telling him not to make any holes in it.

Cī'rapɛ′ took Old-Man-Coyote's arrow, traveled around with it, and liked it. Old-Man-Coyote took the paunch with the ants and went to another river, made himself a new shelter, and let the ants out. They became men and killed plenty of buffalo, bringing home all the skins, bones, and meat. They prepared meat and pemmican for him. The ants had killed many buffalo for him and he did nothing but eat and go round. When tired of doing nothing he went out on a war party, but saw no enemies and came home. He changed some deer into people and told them to fight him. The deer charged against him. He tore open his paunch, and the ants turned into men and killed all the deer-people. He came back. He had no place to put the ants, for he had torn up the paunch. So he told them to come under his blanket. They bit him, he did not like it, so he made an ant-hill with holes in it, and the ants stayed there awhile. The ants left it and went back to Cī'rapɛ′, who took them back into a bag he had.

Old-Man-Coyote ate up all his meat and got to where Cī'rapɛ′ was. Cī'rapɛ′ hid the paunch. Old-Man-Coyote told him the paunch with ants had come back to him. Cī'rapɛ′ told him they never came. Old-Man-Coyote took his arrow and ran away with it, but whenever he slept and woke up he was back in Cī'rapɛ′'s tent. He found he could not get away. Old-Man-Coyote made another arrow for Cī'rapɛ′ and took back the one he had first. Cī'rapɛ′ did not tell him the ants had come back to him.

6.[2]

Old-Man-Coyote was walking along a river. He sat down and heard the beating of drums. He went there, got to a clearing in the woods and

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[1] For the motive of a theft of this type frustrated by the power of the rightful owner see Wissler and Duvall, 31. It occurs also among the Kutenai.

[2] Lowie, (d), 116; Wissler and Duvall, 32; Dorsey and Kroeber, 107; Kroeber, 68; Dorsey, (a), 137.

found people having a Sun dance. He went there and looked in. They were mice. He asked who was their chief. They pointed him out. He asked the chief whether he and his wife might enter the dance. The chief told him to come. He went and painted his wife's face, dressed up himself, and went to the Sun dance. Some mice knew it was Old-Man-Coyote, so they said to one another, "When he's about to come in, we'll run away." He stuck in his head then all ran out and away. When he tried to draw out his head it was stuck in a buffalo skull. His wife laughed when she saw it and ran away. Several boys got around him and teased him. He asked the boys to take him to a river where there were plenty of stones. They led him there. He told them when he sang a song they should dance round and hit his head with stones till he told them to cease. The boys danced round and struck the head with stones till they broke it all off. He washed his face.

After some time he came to a little fox named Cī'rapɛ'. He sang songs and made him dance till he was a good dancer, then took him in his arms to some buffalo. He told the buffalo he was going to make his little dog dance, whether they wanted to see it or not. Already one buffalo was laughing. He sang songs, and the fox danced. The buffalo all laughed till two of them died.[1] He took his dog back. The rest of the buffalo went off laughing. Then he and the fox returned and ate up the two buffalo. While they were butchering and eating a snowstorm came up. He took his dog and put it into a pile of what the buffalo had eaten. After a while when he came to the dog, it was frozen. Then he cried and mourned for him. He went and buried his dog. He got back to where the meat was and said it was well the dog had died for now he could eat alone. Still he cried sometimes. He made pemmican. When very full he went to his wife. When he had gone, the dog rose and ate all he wanted of the pemmican, threw the rest into a creek, and ran off. When Old-Man-Coyote brought his wife to the place, nothing was left but the tracks of Cī'rapɛ', who had gone a ways off and was very full. He fell asleep.

Coyote tracked him. When he got there, Cī'rapɛ' was sleeping. While he was sleeping, Coyote pulled out his intestines and staked them to the ground. He built a fire on the windy side near to Cī'rapɛ' then he woke him up and told him the fire was coming, he should get up quickly and run. Cī'rapɛ' got up and ran till all the guts were pulled out, then he fell down and died. Old-Man-Coyote remembered the pemmican he had eaten and thought some of it might be in his guts. While tearing the guts, he saw a big lump and thought this was some pemmican. He ate it, then he found

[1] For this motive cf. Wissler and Duvall, 36.

it was some of Cī'rapɛ''s faeces. Then he began to vomit and vomited all the supposed pemmican he had eaten.[1]

7.

Old-Man-Coyote said to Cī'rapɛ': "What can we do to get some food?" "You go up the river and I'll go downstream; if either of us finds something to eat, he'll tell the other." Old-Man-Coyote's comrade came to the river bank and looked downstream. A little coyote was trotting along on the ice, looked back, and there was fat sticking up from the ice. Instead of telling Old-Man-Coyote at once, Cī'rapɛ' went down to see the fat. He came to the coyote with a stick which was to be thrown on the ice in a game.[2] "I'll trade my stick for your fat." The coyote was willing. "Wait, I'll tell Old-Man-Coyote." He saw Old-Man-Coyote and told him, "I have sold your stick for fat, now we'll never get hungry." Old-Man-Coyote answered, "Go over the ridge and get my fire." He went for fire.

In the meantime Old-Man-Coyote went to the coyote and said, "That is my stick, you had better give me that fat." The coyote replied, "Go so far, then turn back and the fat will stick up, but don't go too far." Old-Man-Coyote did accordingly, then came back and said, "That is fine, I'll never get hungry any more." The little coyote tied a round rock to his tail, and whenever he trotted along the ice with it, it struck the ice, and that was where the fat came from. Old-Man-Coyote tied the rock to his blanket, went off, and caused fat to come up continually. He returned and asked the coyote to let him have the stick for a while, saying he wanted to throw it to determine where he should go. But when he got the stick he ran away with it. The coyote said, "Don't go around four bends in the river; beyond that point you will not be able to get any more fat."

Old-Man-Coyote went off. He got hungry and came back to the ice. "I am afraid of what he said." He kept standing there, then he went round four bends, getting fat and eating it. At the last one he slipped and froze sticking to the ice. He tried to get loose but failed. He sat there and called all the animals. "I created all of you, let us celebrate the day!" To the prairie-chicken he said, "You are no animal, you are nothing but flesh; I took clay, scratched it and spotted it and made it look like a chicken. After making your body, I made a fox's claw into your nose." Then he turned to the mouse. "You are nothing but a rose-bush, from that I made you. Keep still while this chicken gets bull-berries, then we'll feast and call others to join." The prairie-chicken gathered plenty of berries. Old-

[1] For the last episode see Simms, 286.

[2] This is evidently the *aracō'ciru* mentioned above, p. 17.

Man-Coyote said to the beaver, "You were nothing but foam and I created you. Come here, and I'll let you do something." "What is it?" "Go and cut down a cottonwood tree and get a club with a good handle about my size." Then he cried out to all his creatures that he had something to eat. "All you fattest beavers, come out also, I want you to eat my bullberries. While I am singing and striking the ice, you mice must get under my rump where the ice is frozen." He sang and the mice did as they were told. Thus Old-Man-Coyote was loosened. He stood up and killed all the fattest animals he could reach. "This is the way to get fat animals to eat." He packed all the fattest animals, built a fire, and cooked them. "I wonder where my comrade is; he may be hungry; I have all I want to eat." He left the remainder of the food and lay down to rest. When he woke up, he went to his pile but Cĭ'rapɛ' had eaten up everything and run away. Old-Man-Coyote could not find him at first. He tracked him till he found him sleeping in a state of repleteness. He took a sharp stick and pushed it through his anus into the ground so that he could not escape. Then he built a fire so that the wind would blow it towards his comrade.[1] "Cĭ'rapɛ', our fire is going." His comrade leaped up and ran away, scattering his guts as he went along. "This is the way to get enough to eat," said Old-Man-Coyote. He kept on eating till the food protruded from his anus. He said he did not like it; he had eaten his comrade's excrements.[2]

(The securing of fat in the way here described is a favorite motive of the Old-Man-Coyote cycle, but in other versions Cĭ'rapɛ' does not figure at all or only in a subordinate way. The following will represent this group of variants.)

7a.

The ice was slippery. The coyotes had little bells (rocks) tied to the tips of their tails and were trotting along on the ice. Where the bells struck against the ice, fat would come out and they ate it. Old-Man-Coyote came along. He said, "Brothers, let me do this too, I'll give you my game dart for it." "All right." So they made it for him and he went a long ways. They tied the bells to his blanket. He ate of the fat. When he had had enough, he said, "Let me take a look at my dart, and I'll go along my way." So they gave it to him and he ran off. "Old Man, don't do it four times!" He got to another creek and did the same trick. "This is the way I eat." He came to the next creek and again got lots of fat. "This is how I eat." He did it the third time, went back, and ate. Before

[1] Cf. Dorsey and Kroeber, 58.

[2] Cf. the last paragraph of the preceding episode. For the first part of the story see Simms, 287f.

practising it the fourth time, he got scared about doing it. Still he overcame his fear, saying, "They're helpless now, I'll do it anyway." Then he slipped and fell on his rump, which got stuck in the ice, so he could not get away. A great many prairie-chickens were flying over him. "Brothers, come over here. Go, fill your pouches with rose berries and spill them over here." They brought them and spilled them in a big pile. A raven flew over him and he called him to come. "What's the matter?" "Raven, fly up, and announce to all the animals to come. Old-Man-Coyote is inviting them, he has lots of food." The raven went up and announced it.

The animals came. "Wait, after you have danced, you may eat." A young beaver was among them. He told the beaver to cut down a green tree and make a club out of it. "I'll use it for my drumstick." He began to beat the ice and sing. "When I sing, dive under my anus." He sang. The meadow lark came close to him dancing. He said to the bird, "We know you are a big chief, do you dance away from me." The beavers and others dived under his anus, which got loose. A prairie dog was dancing some distance from him. It had one eye. "Come, dance here, you with one eye." No, you are the one who caused the loss of my eye, I fear you." When loose he killed what animals he could. When he tried to kill the prairie dog, it escaped in a crack. "I'll give you a piece of my flesh, Sun. If this prairie dog comes out, I'll eat it." It came out and he knocked it down. "I won't give you any part of my flesh." But the prairie dog was not dead, and escaped. He again said to Sun, "I'll give you my forefinger, if this prairie dog comes out." Then he knocked it down and took it with him. He went to the prairie, cooked what he had killed and was ready to eat. He built the fire under two dead trees rubbing against each other with a creaking noise. He said: "All my brothers, I want to eat. I want you poor ones not to disturb me." The creaking noise increased. "Why are you talking all the time? I'll cut your hair." There was a crack in the tree. He stuck his hand in and got stuck. Cī'rapɛ' knew it already. Old-Man-Coyote asked Cī'rapɛ' not to eat all the food, but he ate and ate till it was all consumed, then he went off. He had a good start, then the tree opened up and Old-Man-Coyote was free. He made an ī' wat kucè (joking-relative) out of the tree and this is what he got out of it, the loss of a meal.[1]

Day and Night.

In the old days wolves and coyotes had bows and arrows. There was no daylight; it was dark all the time. Old-Man-Coyote got all the birds

[1] For the last episode see Dorsey and Kroeber, 57. On the joking-relationship see vol. 21 of this series, 42.

together and made a big shelter. When done, he told them to wait for him there saying he would fool somebody. He went to the chief of all the living things in the water and told him to get all the four-legged creatures, then he would gamble with them. Since it was dark, he had nothing else to do. The chief got the four-legged animals and came to Old-Man-Coyote's and the birds' house. They sat on opposite sides of the house, with several hundred sticks piled up in the center. The birds were on one side, the animals on the other. The chief and Old-Man-Coyote were in the rear of the lodge. Old-Man-Coyote asked the chief what to bet. The chief could not think of anything to bet. So Old-Man-Coyote said he would bet for daylight. If he won, it would be daylight all the time. If he lost, it would be night all the time.

Both sides laid sticks in front of them. They hid one elk tooth. The guesser on the birds' side missed. The guesser on the animals' side was Turtle and he guessed right. So the animals hid both elk teeth and the birds lost at each trial till they had only one tally-stick left. Then they heard a voice from above saying they were no gamblers at all. They jumped up, saw a dragon-fly and told him to come down. Turtle was the one that hid for the animals. They did not guess well at all. Turtle hid the elk teeth in his eyes or the wrinkles of his body. Then the dragon-fly was going to guess, but Turtle put the teeth in his eyes. The dragon-fly then threw ashes at his face. Turtle did not move till the third time, when he shut his eyes and the elk tooth fell from his eyes. The dragon-fly took the elk teeth and jumped into the fire, came out, sang a song, and then all the birds sang with him. The dragon-fly talked to another dragon-fly, asking him to come and give him the other elk tooth. He hid the teeth. The other side had Turtle for their guesser and he could not guess right. They had only two more sticks left. Then the dragon-flies did not guess till the other side had ten sticks. Then they found the elk teeth. The dragon-flies hid the teeth till they had ten sticks. This was all their opponents had. So they won. The sun then was just beginning to come up. When it came up, all the animals stayed round the big house.

Old-Man-Coyote told them he had a plan. He told the buffalo to go and drink and eat; and he would eat and kill them. The buffalo went. Next he told the elk to live in a swamp, and eat the ends of willow and grass, then he would come and kill and eat them. He told the deer to go to the woods and thickets and to eat rose berries, later he would eat them. He told another kind of deer to eat sagebrush and grass and live in the hills; he would eat them. All went away. He took the beaver and told him to go to the river, to live and make his house there, to eat willows and cotton-woods, and after awhile Old-Man-Coyote would use their testes for perfume.

He told the otter to go to the river and live there, after a while he would kill him and use his blanket. He told the black-tail deer to go to the mountains and rocks and also bade the antelope go there. He took away bows and arrows from the wolves and the coyotes and told them to eat what he killed, or berries and plums that fell from trees.

He came to the chief of the water animals. It was the alligator. He asked him where he wanted to go. The alligator said that if they did not throw him into the river, he would destroy all the birds and living things. So all the birds got long sticks, surrounded the alligator, and tried to push him in from a high bank, but they could not push him in. The alligator told them he would give them four trials and if they then failed he would destroy them. When they had tried twice Old-Man-Coyote went to ask the beaver how he could throw the alligator in. The beaver gave him his necklace, which was of moss. The beaver told him to squeeze the necklace behind the alligator and to push him into the water when water flowed under him. So Old-Man-Coyote brought the necklace and they squeezed it. Water began to flow and to get under Alligator till all the ground under him was soft. Then they pushed him into it. The alligator said in going down that he would see one of them once in a while. That is why animals are sometimes caught in the river. Old-Man-Coyote asked the dragon-fly where he wanted to live. He said he would live in ponds, so he went there. Old-Man-Coyote gave Alligator and Dragon-fly their choice as to residence because they were guessers. Then he sent the eagle away and told him he would kill him and take his feathers. He told the prairie-chicken to stay here all year and dance in the spring. He told the crow to eat meat. He sent the larger birds away, saying he would kill them and take their feathers for arrows. It took a long time to send all the animals away. All this time it was daylight.

Old-Man-Coyote's wife was there. He asked her whether if they once had a fire they should keep it burning and whether they should always have daytime. His wife said they should have day and night and build a fire in the morning after sleeping at night. When sending the animals away, he picked out the horse, saying he would ride and pack it. When they saw buffalo, Old-Man-Coyote said: "I'll try one of them." He rode a horse, took the wolf's bow and arrow, and killed the buffalo. He brought home the meat and what the buffalo had eaten and told his wife they should have this inside of the buffalo for pemmican. But his wife said it was no good, she would make pemmican from grease, cherries, and meat. So Old-Man-Coyote threw the other stuff away.

His wife told him that as to fire-drilling in moving they would have to take a burning stick along; however, they did not have to do that, but

might use flint and stone. They moved round and made the horse drag the tipi poles. They built a fire with the aid of flint. Old-Man-Coyote started the ways of the Crow. When he had killed lots of buffalo, his wife tanned and sewed the hide, took poles, and made a tipi.

When Old-Man-Coyote killed buffalo and had meat, his wife made pemmican as she had said. She made moccasins for her husband and herself. She made leggings for her husband, tanned skins and blankets. She originated moccasins and leggings. They divided up the people and put them into a circle in different camps. They put one group in the middle. Those were the Crow. Then they had enemies. Old-Man-Coyote told them to steal horses and kill people from other camps, and after the killing he said the women should dance because they had nothing to do. This is why the Crow fought their enemies.

Red-Woman[1] and Old-Man-Coyote's Wife.

Red-woman said, "Just as soon as the skin of buffalo is taken off, it shall be soft and ready to use." Old-Man-Coyote's wife said, "It will be better to have to work on it." From that time on they have to work on their hides.

Red-woman said, "I'd like to build a fire once, and that fire shall go forever." Old-Man-Coyote's wife said, "I don't like it that way, I want to put in several kinds of work, getting firewood and building the fire."

Red-woman said, "I'll make it so we can take grease right out of a buffalo." Old-Man-Coyote's wife said: "I don't want it that way, I want some work on it." So since then they have to work to get the grease.

Red-woman said, "When we're born we'll live for forty years." Old-Man-Coyote's wife said, "I don't want it that way. People shall die any time before that." Since then children grow sick and die.

Red-woman said, "When a person dies, we shall bury the body and let that be the end of it." Old-Man-Coyote's wife said: "I'd like to have people cry and cut their fingers and legs and heads when someone dies, also go for a vision." Since then they have done thus.

Red-woman said, "I'll make a dead body get up again in four days." "Someone else has to take care of the souls." [2]

Red-woman wanted to make it summer all the time. Old-Man-Coyote's wife said, "I'd like to go on ice. I want winter." Since then we have had winter. Red-woman said, "Early in the spring grass and leaves will come

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[1] Doubtless meant to be identical with Hícictawia (p. 70).
[2] Obscure.

up together; when the leaves get big enough they'll change color and fall to the ground to make good soil for the earth so as to come up again next year."

Red-woman wanted no air and Old-Man-Coyote's wife said, "I want air. It's one of the things I like best. If there is no air we can't breathe." Since then we have had air.

Red-woman wanted to make one river across the land. "I want several rivers, so they can get a drink anywhere." Old-Man-Coyote's wife said, "I want water to run in coulées and to have trees and brush grow all over so we can get wood and build a fire in any place."

Red-woman said, "I'll plant grass all over the road and there shall be nothing but grass." "No, flowers and other plants shall grow too, so that if anyone is sick they can get roots for medicine."

Old-Man-Coyote's wife said: "Make all kinds of fruit to grow among the trees, also strawberries among the grass, they'll keep us from starving." Red-woman said: "What about the cherries?" Old-Man-Coyote's wife replied, "We'll make it so that the sun ripens fruit, we'll make it black when it is ripe. We'll be able to tell thus when they are ripe."

"After skinning a buffalo," Red-woman asked, "how are you going to fix it up?" Old-Man-Coyote's wife answered: "We'll get the brains of buffalo and prairie plant with grease, also liver, to turn it into a soft hide." Since then these were used to soften the hide.

Old-Man-Coyote's wife said: "I have forgotten something." Red-woman said, "You have not forgotten anything." Red-woman wanted all men and women to be all of the same size and to run all the same way and be the same way. "That way you'll have lots of trouble. We'll give women a dress and leggings to be tied above the knee so they can't run, and they shall not be so strong as men." That is why men are stronger than women. They made a mistake with some, who became half-men and since then we have had bāté (berdaches).

Red-woman said, "We forgot to give people any medicines, what shall they be?" "Give wishes to the Indians and also presents to the Sun and sweatlodge and Tobacco (i'tsi'tsī'a)." Old-Man-Coyote's wife said, "What will you do with people going out for visions?" "When their tears fall on the ground, they'll get pay for it some day and some day they'll live well." Since then anyone going out on a vision lives well and sometimes they find plenty of horses.

Old-Man-Coyote's wife said, "What shall you do about horses?" "They'll get old and die any time." Since then horses die any time, some of them when old.

Old-Man-Coyote's wife asked, "What about buffalo?" "I'll fix it so

that people can butcher them and know where to cut so they can butcher easily. There shall be no joints in the arms, so there will be an easy butchering."

Old-Man-Coyote's wife asked, "With what shall people kill buffaloes?" "There is plenty of material in the world to kill with. Use chokecherry trees for arrows and stones for arrow-heads." Old-Man-Coyote's wife asked, "If no chokecherry trees are near, what then?" "They can use any wood for arrows." Since then they have used any kind.

"What shall we use for bows?" Red-woman said, "Sinew for the string and twist it." Since then sinew is used for bows.

Red-woman said, "Arrow points can be found in any place." That is why rocks are found all over the country.

Old-Man-Coyote's wife asked, "What are you going to do with the Crow Indians?" "We'll put them in the middle of the other tribes. They can fight the rest of the tribes. They can have fun that way."

The Origin of the Joking-Relationship.

It was Old-Man-Coyote. He was going about, looking for food. He went where there were a great many buffalo tracks. He got there trotting. A yellow calf was lying in the buffalo track. Its feet were swollen. "ḕ-ḕ-k·a'!" he exclaimed, "this younger brother of mine is miserable. I'll put you on my back and shall soon catch up with your mother." He carried it on his back, he took him along the tracks, he got tired. "Elder brother," said the calf, "you are tired now, kill me and eat me." "My dear younger brother, don't say that again. My dear younger brother, do not say that. If I killed you, my bad joking-relatives would laugh at me."

We do not know who Old-Man-Coyote's father was. This is why we practise the joking-relationship.[1] Whatever Old-Man-Coyote said, that we also say.

Old-Man-Coyote's Visit to the Crow Indians.

When the Crow camp had increased to a considerable size, Old-Man-Coyote paid his first visit there. The women were busy getting bark from the cottonwoods and were drinking the sap. Old-Man-Coyote said, "I'll

[1] In another version the statement is made that Old-Man-Coyote's speaking of the custom originated it. The remark about his father becomes intelligible from the fact that the joking-relationship embraced individuals whose *fathers* belonged to the same clan.

visit the Crow Indians whom I made." A mountain-goat was eating before him, he made a white horse out of it and painted it so that it appeared as a pinto with red ears; it was a pretty horse with a yellow rump. He rode it, bidding it prance in lively fashion. He put his legs up tight.(?) The horse said, "What do you want me to do?" "Paw the ground and neigh aloud." After a while he bade his horse stand quiet. He took the bark used by women and from it made feather trappings for his horse. He fashioned a fancy bridle out of bark; he took the biggest leaves to be found and stretched them together for a mountain-lion skin saddlecloth. He made red and green flannel out of leaves for his horse, also some fancy breast ornament. He stood a little ways from his horse and thought its decoration was fine. Then he took dirt and painted himself. He made a switch decorated with porcupine work. He looked at himself in a glass and thought he looked fine. His leggings and other garments were fine. He had prettily beaded moccasins. He had *xía nū' wire* braids down to his waist, with bells on them. He saw his outfit was complete. He took an old buffalo shoulder-blade and made an eagle-tail fan out of it.

When the sun was low, he said, "I'll go into camp." He was so fully decorated that he could hardly move. "I'll have the Crow imitate me." He went a little ways, then tightened his hold on the horse which would then paw and neigh. The Crow were playing the hoop game (batsī'kisùa). Old-Man-Coyote approached. He appeared, not noticing anyone. All stopped and looked. "Who is this Crow? There's no one like him." The women ran out to look at the handsome man. The women were having a plum-seed game. He would watch them, then he would tighten his hold on the horse, which acted according to his instructions. He was also holding a coupstick. He went to where they could all watch him. All gathered round to see his dress. He would make his horse paw and neigh. The horse was shy. When he came up and they cheered the winner in the ring game, the noise frightened the horse. It shied and Old-Man-Coyote tumbled off with his finery. All shouted. His horse ran away and turned back into a brush-deer again, and escaped to the brush.[1] All recognized him then. They cried, "Catch him." All tried to hold him in order to get his advice. All ran for him. His finery fell off. He turned into a wolf, and ran off barking. His decorations were strung along the road. They looked at all his finery, but when they picked it up, it was nothing but bark.

Hereafter all adopted the kind of dress then seen on Old-Man-Coyote. Even the old shoulder-blade resumed its own form. The *xía nū' wire*

[1] Cf. Simms, 282.

turned back into "Spanish bayonets." It took all night before these things turned back to their old form. That is how Old-Man-Coyote came to visit the Crow Indians.[1]

Old-Man-Coyote and the Whirlwind.[2]

There was a woman who was a ghost. Men would come wishing to marry her, they would be afraid and not marry,[3] it is said. Old-Man-Coyote came there. "I'll marry you," he said. "Yes," she said. They got married. Inside the lodge it was exceedingly fine. When they had got married she said, "I'll move camp." When the sun set, she caused her lodge to fall down. She put her lodge poles side by side, rolled up all her belongings and placed them on top. Then she said, "Come now." She made Old-Man-Coyote sit on top; they sat there together. They went rattling through the trees and thickets. In the morning she pitched her lodge, set her kettle, and gave her husband food. "This time we'll stay one day." She made the day into night. "Tomorrow we'll move," she said. When the sun went down she took down the lodge. As she had done before, so she did again. She spread out the lodge, she put her belongings inside, she made her husband sit on top. She went through a thicket. When the sun was the same as before, she pitched camp, cooked for her husband, and gave him to eat.

He was having a hard time of it. "What can I do to endure this?" he said. After a while he was looking for a place to run to. "Old woman, I am going to hunt." He went and killed a black-tail deer, packed it on his back, butchered it and brought the meat inside the hide. She liked it very much. After a while she said again, "We'll move." She caused her lodge to fall. She arranged her belongings and put her husband as she had done before. They sat inside the lodge. It ran very fast along a mountain side. Her belongings did not fall off, she ran through the pines with him. Old-Man-Coyote was having a hard time of it. Then in a little clearing she pitched camp. The other people were saying, "How is Old-Man-Coyote getting along now?" When she had camped, the woman made night out of day. She would lie down to sleep, but the man would not sleep then. At night she traveled with him, then he would have been able to sleep. "I shall run away," he thought. Again they got off and came

[1] Another version closes with the sentence: "Old-Man-Coyote did this on purpose to make the Crow do as he did and dress in that fashion."

[2] Translated from a text. Cf. Dorsey and Kroeber, 97, 98. An Hidatsa version has been recorded by Dr. Wilson.

[3] The original may mean "They would divorce her."

down a mountain. She camped. She slept continually in the daytime. The day was her night. "I am going hunting," he said. He ran away. Then when she would look for him, she would not fail to see him, for she was a ghost.

He got to a little mouse. "My dear younger brother, look after me, I shall not be able to live now." "What shall I do for you?" "You will do something for me, she may catch up to us." "Come," he said. Now the mice were also medicine, they transformed him into a mouse. She was looking for him. She got to the mouse. The mouse had a lodge; she entered. She really did not recognize her husband for they had transformed him. "He is a Crow, he may have gone home." "There is no place anywhere where I have not been, I have not seen him." One of the mice was an old man. "I'll tell you something," he said, "you are crazy and bad." She said, "Tell me, father." "Do as I say, daughter," the mouse continued. "Do you know what manner of person your husband is?" "I do not know," she said. "He is the one who made the animals on this earth," said he; "whatever he saw he fooled, he roams about. Do not look for him when you go home, that's what I want you to do." "I'll do it," she said, "I did not know when I married him that he was the one who fools whatever he sees and roams about continually, I refuse (divorce) him." She went home. When men or anything else had come to marry her, they had never succeeded. "What is the matter?" Old-Man-Coyote had said, "I am going to find out." That is why he had married her.

The little mouse said, "She is not thinking of you any more, don't do it again, don't think of her, come." They made Old-Man-Coyote as he was before. He came back. "I thought I was the one who did whatever he saw, but I met something."[1] He got home and did not meet this kind of a wife. He fooled what he saw, he kept going round.[2]

The Hoodwinked Birds.

Old-Man-Coyote was hungry and looking about for food. He went up a hill, looked beyond it, and espied a lake with ducks, geese, and swans. He stood alone watching the birds. "How can I get those birds? Here I am sitting hungry and don't know what to do." He kept on talking to himself about ways to get hold of the birds. "I'll go over to those rose

[1] That is, presumably, "I thought I could succeed in doing anything to anyone I met but I caught a tartar."

[2] In another version Old-Man-Coyote clings to a rose-bush to make his escape during his wife's journey through the brush. This variant closes with the remark that this is why the Crow Indians run away from their wives.

bushes. I have some brothers there, I'll see whether I can get any of those geese." He got to the bushes and shouted, "Where are you, Mouse Chief?" A little mouse answered, "Here I am. What is it, First-worker?"[1] "Look here, over the ridge there is plenty to be eaten, help me so that I can get some, I am nearly starved." "I'll see my friends, the other mice." The mice clipped the hair from Old-Man-Coyote's head. Then they said, "Now try to do something for yourself." He rolled over into the brush till he was covered with blood. "Now," he said, "I am well fixed up. Look, Mouse Chief, am I all right now? The mouse looked at him all covered with blood and said, "You are all right now." "Watch me, Mouse Chief."

Old-Man-Coyote took a stick, went naked to a hill and cried in sight of the birds. They all looked at him, and he said, "Come here, Chief of the Geese, I want to see you." They came and asked, "What is it?" "My enemies have killed my wife and children. I want you to help me. Go over there, touch the breasts of the biggest geese and bid them come here and say that I'll tell them something." He touched the breast of one of the geese and said, "Let us see whether you are brave." Then he wrung its neck and threw it where the other geese could not see it. He went over the ridge. "Let one of you come again, I'll tell you some stories." He wrung the neck of another bird and threw it out of sight. Again he said, "Look and send the biggest-breasted one in the crowd, he will be the bravest." Again he broke the bird's neck, then he asked to have the fattest sent to him. This time he did not kill the bird but merely disjointed its neck. The other birds saw it flapping about and asked, "What are you doing?" Old-Man-Coyote said, "This bird saw I was in mourning and so it is practising for a sham battle." The bird said, "This is Old-Man-Coyote, unless we look out, he'll destroy all of us." So the birds flew away.[2]

Old-Man-Coyote and Porcupine.[3]

Porcupine was very hungry and was following a buffalo trail. He sat down on one side of a river where buffalo had crossed. Some buffalo came up to him. A fat buffalo said, "You poor thing, where do you want to go?"

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[1] Itsi'k-bā'(hi)ric, a descriptive appellation interchangeable with "Old Man-Coyote."

[2] Simms, 209. For the distribution of the myth see Dorsey and Kroeber, 60, footnote 2 and Lowie, (d), 111. The Crow version is rather atypical.

[3] Lowie, (e), 267; Spinden, 21. The footnotes given by these writers show that the tale occurs among the Ute, Jicarilla Apache, Wichita, Osage, Maidu, and Zuñi. Dorsey, (b), 453, gives a version in which Turtle takes Porcupine's place. The Assiniboin have a much-attenuated variant (Lowie, (d), 202), which resembles the Kutenai version in having an elk killed by a bird.

"I want to cross, but I am unable." "I'll take you. Sit on the back of my neck and hang on to my horns." "No, I am like a ball, I'll fall into the water." "Climb on to my back and hold on to my hair, I'll take you." "No, I'm like a ball, I'll fall into the water." "Ride on my hip-bone and hang on to my tail." "No, I'm like a ball, I'll fall into the river." "Well, then I'll open my anus, you can crawl in and come out on the other side." So he did and Porcupine entered. Porcupine said, "When you get across, let me know." He swam across. When over there, Porcupine struck the buffalo's heart with his quills and came out of the orifice when he was dying. The buffalo died.

Porcupine had nothing to butcher with, so he went to the river bank to look for something. Old-Man-Coyote came up. "What are you doing?" "I am hunting for something sharp to butcher buffalo with." "I have two knives, I'll give you one." "Very well, I'll do the planning," said Old-Man-Coyote. He had a sharp knife and a blunt one, and gave the blunt one to Porcupine. Old-Man-Coyote said: "Now we'll make a run and the one who opens the belly of the buffalo shall have all of it to eat." The other consented. Old-Man-Coyote said, "I'll try first." He jumped over the buffalo and tried to make a cut but failed. Porcupine made a run and split him open. Porcupine said to Old-Man-Coyote, "You planned that yourself, you'd better go." Old-Man-Coyote said, "My wife and children are all hungry, I'll bring them. Let them eat what you leave." He went. Porcupine butchered the buffalo. There was a tree with a limb hanging over the river. At the end of the limb was a big nest. There Porcupine hauled all the meat, made a fire on the top and ate. Old-Man-Coyote came with his wife, a big wolf, and a lot of little ones. He came to where the buffalo had been. "I wonder where my brother is. He was right here." He looked about, but could not find him. He came to the river bank where Porcupine was and caught sight of the shadow. "I'll go and see him." He dived into the water. He could not find anything and came out nearly dead. The young wolves wanted to go in, but Old-Man-Coyote restrained them. "I dived in the wrong place, I'll go away and float down to the right place." He dived and came up again. "I am light, that is why." So he tied stones to himself. He saw Porcupine laughing at him in the water. Having put the stones on, he dived. He could not come up when out of breath, so he eased himself in the water and the excrements floated on the surface. One young wolf said, "My father must have got there, I see ashes coming up." At last he came up almost dead, with mucus coming out of his mouth. "Wait awhile." One of the young ones howled, looked up, and saw Porcupine on the limb of the tree. "Look, he's up there." Old-Man-Coyote saw Porcupine laughing. "Brother,

send some meat down, let them eat." "Which one is hungry?" He pointed at a lean one. Porcupine threw down a foot of the buffalo, knocking the little one down and killing him. "Where's another?" He killed the second one with the other foot. "Where's another?" In similar fashion he killed the third and the fourth. Old-Man-Coyote said, "Now throw some meat down, you have killed some of my family." He took the *aráce* (muscle of hind leg) and knocked his wife down. She got up crying and began to eat with her family. She was crying. Her husband said, "Let us go, the fewer we are, the better; we'll each have so much more." Old-Man-Coyote said, "You have ill-treated me. So henceforth you shall not eat any meat, but the bark of trees." Since then porcupines eat the bark of trees and not meat.

Old-Man-Coyote and Rabbit.[1]

Old-Man-Coyote came to a jack-rabbit. They sat down together and began to talk. "Now," said Old-Man-Coyote, "we'll sit down and tell stories and if one falls asleep, in ipsius anum alter penem inserat." Old-Man-Coyote began. Jack-Rabbit was asleep, but his eyelids were wide open. In his sleep he was able to say "Yes" all the time. Old-Man-Coyote told four stories, and then Jack-Rabbit woke up. Jack-Rabbit said, "I'll tell some now. 'When we go along and take a rest under the tall grass and the wind moves, we almost fall asleep; and when we do sleep, it's fine, isn't it?'" Old-Man-Coyote, half asleep, said, "Yes." "It's fine when we are by the river bank with ripples, isn't it?" Old-Man-Coyote said, "Yes," very slowly. "Right in the mountains where the streams come out, it's nice to lie under the pines and hear the wind blowing through the needles and the water running. It is fine, enough to put a man into a dead sleep, isn't it?" A very low "Yes" came from Old-Man-Coyote. "When the day is cloudy, the thunder makes a low rumble and the rain patters against the lodge, then it's fine and nice to sleep, isn't it?" Old-Man-Coyote no longer said, "Yes." "Old-Man-Coyote," he called, but Old-Man-Coyote no longer answered. Then Jack-Rabbit covered him and ran off. Old-Man-Coyote woke up. Jack-Rabbit was gone. "That fellow must have copulated with me." He went on his way. He went along, his bowels moved, he eased himself. He got up and looked,

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[1] Cf. Dorsey and Kroeber, 65; Kroeber, (a), 67, 75; Dorsey, J. O., (a), 38; Lowie, (d), 123; Dorsey, (a), 147. The Arapaho and Arikara versions share the peculiar Crow combination with the rolling rock motive.

there were a lot of little rabbits. He tried to catch them, but could not. His bowels began to move, he eased himself. He got up and saw lots of jack-rabbits, but they got away from him again. His bowels moved again. He looked and again there were lots of rabbits. He tried to catch them, but all got away. This happened three times. "They are pretty, I'll get some this time." He had a bad attack of diarrhoea. He made a hollow of his blanket and covered his anus. He folded his blanket and lay over it. After a while he opened it up, but saw nothing except his own faeces all over his blanket. He washed the blanket, but the odor could not be removed. He came to a big round rock. "Wear this, I give you this blanket." He went on. When he was far away, big clouds came up, snow fell, and it was very cold. "I'll go back and get my blanket." He took it. All the bad odor was gone, it was perfumed. "Brother, this cloud is up, if I go without a blanket, I'll be cold and perhaps shall not live. I'll take it back." As he went away, the rock said, "Old-Man-Coyote, you trick everybody, today you'll have to pay for it." He looked back and saw the rock rolling after him. He ran away. Going up it went slow, down-hill it went fast. He jumped aside when it got close, and the rock passed him. He got to some bears. "That stone has called you names. I spoke defending you. He said, 'The bear has small eyes, a long face, flat feet, a smooth anus.' I spoke defending you and now he wants to kill me." The bear got angry. When the stone came, he attacked it, but the stone killed him. Old-Man-Coyote got to a bull, "Brother, that fellow called you names, I spoke for you, he wants to kill me." "What did he say about me?" "He said you had a thick and black face."

The buffalo stood still and was going to horn the stone, but the rock hit him between the horns and killed him. Old-Man-Coyote ran to the elk. "Brother, that one called you names, I spoke defending you, and now he wants to kill me." "What did he say?" He said you had branched horns and open eyes and you stink." The rock came; the elk tried to horn it, but was killed. The rock went on. Old-Man-Coyote came to a little bird (*ictā'pia*, bull-bat?) which flies about at night. He came to it and said, "Brother, he is chasing me, he called you names, I got angry, now he wants to kill me." "What did he call me?" He said, "Your nose was small and your mouth big, and you were so lazy you have young ones on the prairie." "I'll kill him." The bird flew up into the air. Then it flew close to it and the stone burst in two, but both parts went on. The bird flew up and down, striking the rock again. Still it came, broke wind, and broke the rock again. Pieces of it were still going. The bird broke wind again and burst all of the stone. Old-Man-Coyote went on. This is how the medicine-stones (bacō'ritsi'tse) came to be scattered all over the world.

Old-Man-Coyote Tries to Fly.[1]

One day some geese all gathered and painted themselves. Old-Man-Coyote came and said, "Brothers, take me along too." "No, it's pretty hard; even we can hardly stand it. When we go over the camps and they shout at us, we can hardly stand it." "Take me along all the same." So they took him along. They went upstream and got above a camp. The children came and shouted and shot up at them. When they came to the middle, Old-Man-Coyote began to fall. "Here's one falling." All ran toward him and gave him to the chief. "I'll eat him, pluck his feathers." He told his sister-in-law (*u'akarìcta*) to pluck the feathers. While she was pulling them out, he reached out and seized her vulva. The girl left him alone and said, "It is no good, do it yourself." Then the chief told his wife to pluck the bird. Old-Man-Coyote acted as before. She went back and said, "Let someone else do it." "I want to eat him, why are you afraid?" He began to pluck the feathers himself and Old-Man-Coyote seized his testicles. The man threw him aside. The "goose" ran away. "It is Old-Man-Coyote." Then he transformed himself into a wolf and made a trail of dung as he ran away.

The Bungling Host.[2]

Old-Man-Coyote was very hungry — he and his wife and children. He was wondering how he could get something to eat. He went searching for food. He came to a yellow tent, the Owl chief's tent, stood outside and called in. The owl told him to come in. He entered and sat down. He told the owl he wanted something to eat. The owl told his wife to fix something for Old-Man-Coyote. She got some bark and pounded it fine. When she was done pounding the bark, the owl stooped over the bark. His wife pierced his eyes, and grease came flowing down on the bark. When he had greased this, it was transformed into fine meat. He gave it to Old-Man-Coyote, who ate some of it and kept some for his wife and children. When he had done eating, the owl smoked with him. He told the owl to come and visit him some time, then he went home.

When his family had eaten the food brought home and were hungry

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[1] Told as a Mandan tale by Maximilian, II, 158. Cf. Lowie, (d), 108.

[2] For the distribution of this widespread motive see Boas, 694–702. The historically most significant parallel is that from the Shoshoni (Lowie, (e), 265), where the owl pierces his eyes as in the Crow version.

again, Old-Man-Coyote started off for something to eat and came to a big yellow tipi again. It was the Elk chief's lodge. He called in to the elk, who told him to enter. Old-Man-Coyote told the elk he was very hungry. The elk told his wife to bring some bark. She brought some bark; some of it changed into fat, some into meat. The elk told his wife to shave off some of his neck. When she did so, pieces of skin fell off in shavings. She cooked these shavings into a pudding, and gave it all to Old-Man-Coyote. He ate it and what was left he saved. He smoked for a while, and when he was going to leave, he told the elk to come and visit him some time. Then he went home.

When Old-Man-Coyote's wife and child had eaten what he brought home, he went out again. He came to another tent, which was yellow and had a black top. He was standing outside the tent. It belonged to the condor. He called in. The condor told him to come in and sit down. When he came in, he told the condor he had been looking for him a long time and was tired. The condor told his wife to bring in some big pieces of bark. When she brought them, the condor covered himself and the bark with a blanket. When the blanket was taken away, the bark had turned into fresh meat. They cooked it over a fire. The condor bade his wife pierce his nose. She did so. Then grease came out and it was put into a bowl. He gave the cooked meat to Old-Man-Coyote and he ate it. Old-Man-Coyote told him he was very glad he came there and when he had done eating they smoked together and told stories. When he went home, they gave him more meat and grease from the bird's nose. He told the condor to visit him some time. The bird was called nū′ptakō ictsé. He told the condor to come to him any time he wished.

When his children and wife had eaten all the food he had brought from the condor he went out again. He came to a black tent, which belonged to the crow. He stood outside and called to the crow, who bade him enter. He came in and sat down. They gave him water to drink. He told the crow he was very hungry and tired and had been looking for him for a very long time. The crow told his wife to bring some bark. When she had brought it the crow covered himself and the bark with his blanket. He took the blanket away and the bark had turned into meat and fat. He cooked the meat over the fire. The crow told his wife to fix something in his bill, and when she had done so, grease came from it. She put the grease into a bowl and gave Old-Man-Coyote the meat with the grease. He ate some and saved some for his family. The crow and Old-Man-Coyote smoked. They told each other stories. When they had done, they gave him water to drink. He asked the crow to visit him some time, and took the uneaten food to his wife and children.

Some time after this the owl came to Old-Man-Coyote's tent and called in to him. He bade the owl enter. The owl entered. He told him to sit down in the rear of the lodge. He bade his wife bring some bark. When she had brought the bark, he told them to pound it fine. It changed into fine meat. He asked the owl what kind of berries should be mixed. "Chokecherries." So his wife mixed chokecherries with the meat. Old-Man-Coyote stooped over the meat and told his wife to pierce his eye. She did so and his eye fell out. The owl doctored his eye and made it well. The owl then told Old-Man-Coyote's wife to pierce his own eye. She did so and grease came out, with which she greased the meat. She gave the owl some and he ate, but did not eat all of it. Some of it he left untouched. Old-Man-Coyote filled his pipe and smoked. When the owl went home, Old-Man-Coyote told him to take meat, but he did not do so. When the owl had gone, Old-Man-Coyote's wife scolded him. "Why did you do that?" He told his wife he had done it on purpose because he knew the owl would not eat the rest of the meat and so they would eat it themselves. When the owl got home, he was in bad spirits and his wife asked what was the matter. He told her Old-Man-Coyote had tried to do like himself, but his eye had fallen out, that was why he felt badly.

Next the elk came to Old-Man-Coyote's tent. He called in to Old-Man-Coyote, who told him to enter. When he came in, he smoked with him and told him stories, then he asked his wife to bring some bark. She brought the bark. He told her to pound it fine. She did so. He told her to scrape his neck. When she scraped it, the blood came flowing. Then the elk told the woman to scrape *his* neck. When she did so, shavings fell from it. She made a pudding out of them. She gave the pudding and meat to the elk. The elk did not eat the pudding but ate the meat. He told Old-Man-Coyote to eat the pudding himself, that he felt sorry for him. When he had done, they smoked and the elk went home.

Some time the condor came to Old-Man-Coyote's tent. He called him not Old-Man-Coyote but First-worker. He bade him come in. They smoked and told stories. Old-Man-Coyote told his wife to bring bark. She did. He covered himself and the bark. He took the blanket away and the bark had turned into fresh meat which his wife cooked over the fire. Old-Man-Coyote told his wife to stick something in his nose. Grease came out. He gave the grease and the meat to the condor. When the condor had done eating, he told Old-Man-Coyote that what he had heard was not true for he had given him good things to eat. Old-Man-Coyote told the condor the others had merely played a joke on him. The condor went home and took some of the meat. The elk and the owl came to the condor's tent and asked what Old-Man-Coyote had done. He told them that he had fed him well.

Next came the crow. He came outside the tipi and called Old-Man-Coyote, who bade him come in. They smoked and told stories. He told his wife to bring some bark. She brought bark, and he covered himself and the bark with the blanket. When it was taken off, the bark had turned into fresh meat. She cooked it over her fire. Then he told his wife to pierce his nose. When she did so grease came from his nose. He gave the grease and meat to the crow. When he had done eating, Old-Man-Coyote gave him some of the meat left for his wife and children. The crow told him what he had heard was not true. Old-Man-Coyote told him the elk and the owl had told him a lie. He took the meat home.[1]

Old-Man-Coyote and his Daughters.[2]

Old-Man-Coyote married a woman. She was big with child, she gave birth to a little girl. The little girl grew up to be a young woman. Then Old-Man-Coyote was sick. "Ha, ha, ha, keep quiet!" he said to his wife. "Sit close by with your daughter. Listen when I speak. There is a camp over there. When the Crow camp and dance there, if a young man comes riding on a gray horse, marry that one. He has a skull and makes a water-mark sash-fashion on the horse.[3] Let your child marry him." "I'll do it, I'll do what you say." He continued, "When I die, place me on this kind of sticks, do not tie me up. What I eat is pemmican, put some with me." Then he died. When he was dead, they laid him there.

At that time the camp moved. "Go," he had said, "camp far away, don't come near!" He sat on top, looking around, and saw no one at all. Sitting on top, he ate the pemmican. Then he rolled up his clothing, packed it on his back, got off, and went away. He went past his lodge and got to the camp. The people were camping together. Old-Man-Coyote cried out through the camp, "Whenever people camp together, their custom is to dance." "It is so," they said. "Paint your faces, put your medicines on your heads, I shall be the only one to ride horseback." He took a gray horse and made a water-mark, he took a skull and placed it by his sash. Then when they danced the people viewed him. He rode his gray, galloping continually. His wife and daughter were watching him. His wife said to her daughter, "When your father was dying, that is the one he spoke about.

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[1] In another version Old-Man-Coyote does not succeed at all in imitating his hosts.

[2] Translated from a text. This story occurs among the Maidu, Shuswap, Assiniboin, Gros Ventre, Shoshoni, Ute, and Pawnee. See Lowie, (d), 124; Dorsey and Kroeber, 82; Dorsey, (b), 430. The Shoshoni and Ute parallels are significant because of the part played by the boy; cf. Lowie, (e), 249.

[3] This sentence is obscure.

Tonight I'll take you over to him, marry him." Soon after this it got dark. Then she said, "Let us go, let us do what your father bade us." There was a person who came out of a lodge to build a fire. As he came out, she asked him, "Where is the lodge of the man who carried a skull by his sash when they were dancing today?" "That very large lodge is his," he answered. Then they got there and stood outside the very large lodge. Before they had a chance to ask, the young man came out. "Is this the lodge of the young man who carried a skull on his sash today?" she asked. "What is it you wish?" "When we were moving camp, this girl's father died. He told me to let my daughter marry a young man with a skull on his sash. That is what I want to do. I have brought her, marry this daughter of mine!" "It is good to carry out the wishes of dying persons," said he, "let us go to your house."

When they got to this young woman's lodge, she lay down with the man. They were lying there when the sun was already high. The mother was cooking. She shook her daughter. "Get up and bathe, daughter!" Then they took a bath. They returned and ate, then they painted their faces and again lay down.

This woman had another child, a boy. This little boy said, "Brother-in-law," and lay down on top of the man. "Son," his mother warned him, "you might touch your brother-in-law's face." This little boy closely examined his brother-in-law's face. "Mother!" he said. "Yes, what is it?" "This brother-in-law of mine is my father," he said. "Son, don't say that." The man said, "Brother-in-law, don't say that, it is bad!" This child said it and repeated it. "How do you know?" the woman asked. Because his father would do anything whatsoever, he had a little scar among his eyelashes. The boy said, "Here is that scar on my father's eyes! His voice also is the same." Then they recognized him.

"You are like a ghost! Are you a dog, or what are you? You have come and married your daughter? Old-Man-Coyote is here! He has married his daughter, come, look at him!" Then forthwith the people came. He got up and ran away. The young men took their guns and discharged them many times. He ran away and at last turned into a wolf. Then the Crow all knew him.

For a while he remained among the wolves, then he turned into a person and again approached the camp. A man was watering his horses. As he was standing there, Old-Man-Coyote came up to him. "Is there anything bad going on in the camp?" The man replied, "There is only one bad thing." "What is it?" "It is rather bad." "Tell me, what is it?" "Old-Man-Coyote pretended to die, he married his daughter, they found out and wanted to kill him, he ran away and has not come back since.

This is the only evil thing that has happened." Old-Man-Coyote said, "He is no person. He is crazy! He is a ghost! Though he be a Crow, he is foolish." Then he went off. Far-away First-worker sat down by himself and said, "You ghost, you crazy one! You married your daughter, you have done a most wicked thing!"

Old-Man-Coyote and the Mouse.[1]

The young women were dancing and the young men were looking on. There was a good-looking young woman. She said, "Young men, expose your members." She wished to marry the one with the smallest member. Old-Man-Coyote heard it and approached. He met a little mouse. "My dear younger brother, give me your little member." He took it, he put on the mouse's and gave the mouse his own. Then all the young men removed their breechclouts and stood toward the young woman, who saw them all. Old-Man-Coyote's member was very small. The young woman said, "That one is very small, I'll marry him." "Very well," they said.

Then they said, "Come! This person's member is enormous! Look at it!" Then they all turned round. The mouse was dragging along Old-Man-Coyote's member, covered with dust. They asked him, "How is this? Your member is enormous, your body is small; your member is larger than yourself." They teased him a great deal. They poked his member. He would run away. "This is not mine!" "Whose is it?" "It is First-worker's. He took mine off with him, this is his. I am trying to walk with it. It is no use, I can't drag it." They called out, "First-worker, Little-Member, you wished to get married. Come on, this is your member." He came, he got to them. His member was covered with dust, it was huge. Then he said to the mouse, "Let us go!" They went to a little gully, there he took back his organ. He knocked down that little creature and killed it; it lay there shivering. Those young women learned about it. They ran away in different directions. Then Old-Man-Coyote ran away again.

Old-Man-Coyote and the Berrying Girls.[2]

Two pretty girls were going around berrying. Old-Man-Coyote got there. "Girls, what are you going round for?" He wished to do something

[1] Translated from a text. Cf. Dorsey and Kroeber, 74.

[2] Translated from a text. This is an extremely popular and universally known episode of Old-Man-Coyote's wanderings. Cf. Simms, 284, and Wissler and Duvall, 35f. In a fragmentary form the story occurs among the Kutenai.

to them, he could not do anything. When he wished to marry them, they refused absolutely. He was angry at them. Where there was gravel in the river the young women got lots of strawberries. They ate them as they came along. Old-Man-Coyote saw them. He hid when he saw them coming straight toward him. Where it was gravelly, there were plenty of berries. He was there and being medicine mentulae glandem monstravit. The young women got there. About that place they found plenty and ate. Hunc glandem protuberantem cum videret, rompere voluit. She could not do it. She touched it. Her hand was wet, she licked it, it was sweet. When she wanted to break it, it remained there. It tasted very sweet. When she ceased, it was still there. She called her friend. "Comrade, come, I have found this big strawberry." She came and saw it. "I wish to break it off." She could not do it. "Suck it, comrade!" The second one lay down towards it and also licked it. When she tried to bite it off, she could not do it. "Comrade, we'll break off a big stone and chop at its root, then we'll take it with us." They broke off stones, both of them carried some, but when they got there it was no longer there. "Comrade, it was here, it is no longer here," she said. They laid down their stones. "Let us go, anyway we have eaten some of it," she said. They went. "Let us go." They had picked plenty of berries. Old-Man-Coyote had taken back his mentula. "Let us go," said the girls. Talking to each other, they went away. Old-Man-Coyote was standing in front of them. "It is First-worker," they said and went to one side. "Young women, you have acted like wise persons. You have tasted my mentulae glandem." The young women said nothing and went on.

They stood still and looked at him for a while, then they went on. "Comrade, he was seeking to do something to us, we'll make him smell our vulvae." After several days had passed, these young women hid upstream and kept looking. First-worker was coming. "Comrade, do it, let us do something to that dead one." "What shall we do?" "Take off your dress," she said, "come on." They lay down on their backs, they removed their dresses, they struck their noses so as to make them bleed. He came. "Get up," he said, "you have not got even with me." He went downstream. He went far off, then he looked back. They were lying there white. He went out of their sight. Then he came back again. "You are trying to get even," he said. He scratched their soles. They did not move. He tickled their sides. He wanted to make them laugh, he could not do it. Again he lifted their arms; when he tickled them under their arms, they did not laugh at all. When he again tickled them under their necks they did not laugh. When he had done tickling them, he went away, but he kept thinking about it.

Again he came back there. They were lying on their backs, with their feet over each other. He got to them. "I wish to kiss you," he said. They did not run away. Their mammae were stiff, he took them and played with them. "I shall have my will of you," he said. They did not care. He placed it where their hearts were, but they did not move. "They are dead," he thought. After a while he sat down at their feet, he also kissed them. He also sucked their mammae. Then when they did not move he sat down at their feet. They lay on their backs, he spread their feet apart and saw their vulvae. Both acted in the same way. He was in the middle, he looked at one vulva after the other. After a while he took one vulva. He stuck his head into their little vulvae, he smelt his hands. Their vulvae smelt badly. They did not run away. He put his nose almost up to their vulvae. "Hahī!"[1] he said. After a while he stuck in his nose. He moved away, he looked at them. "They may be dead since yesterday, it smells like *kā'kocɛ*."[2] He also smelt the other. "Since yesterday," he said, "it smells like fresh meat under rotten one." He handled their mammae, when he was through he went away. "It is very good. I'll break stones and chop up their four mammae, I'll make my children play with them." He broke stones well and went back. The girls said, "Let us go." They put on their dresses and ran away. They stopped where he was about to go. He laid down his stones. "*ē'k··awa+ɛ'*!"[3] he cried. "I have done something. Where have they gone? I'll go where they have not gone." Then he went, but he looked around. He kept on running for a long time. Then he walked. "First-worker!" they cried out. He looked towards them. "You have been cunning, you have smelt our vulvae several times," they said. He stood looking. "You have nothing you can say to us. What are you saying?" He did not answer and went off. He kept on walking, he was sad at heart. Whenever he saw them, he would hide and run away.

Old-Man-Coyote and the Box-Elder.

Old-Man-Coyote would have his will of any women he came to. Once he got to a tree, and in a clearing he saw a beautiful girl disrobed. As soon as he saw her, he straddled her and attempted to possess her, but she rose and turned into a box-elder tree and his member was stuck in an aperture.

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[1] Exclamation meaning, "I have fooled you!"

[2] A word no informant could explain, but used invariably in this context and only in this tale.

[3] Exclamation of disappointment.

A winter-bird came and said, "Elder brother, what are you doing?" "Tell my sisters I am caught in the tree." The bird told three female beavers, who came and began to cut down the elder. He warned them to be careful lest they bite him. So they cut the tree in front and behind and split it. The blood of his organ was in the tree and since then all the box-elders have blood in them. Hence the saying, *bicpé baré irapicé; arakuré bìcp-awùatak*, "The box-elder is a wood that returns in kind; the parting of a woman's hair is like the inside of a box-elder (i. e., the latter resembles nice red paint)."

Old-Man-Coyote as the False Suitor.[1]

A woman had a child. She left it out in a buffalo wallow. Seven buffalo found it and raised it. When the boy grew up he came back to camp. The chief of the camp had two daughters, both of whom were single. When they camped in a place where an eagle had his nest, the chief said that the man who killed the eagle should marry one of his daughters. The boy killed the eagle, but when it came to the ground, Old-Man-Coyote took out the arrow, put in his own, and took both eagle and arrow to the chief's tent. They moved camp to another place, where a silver fox had its den. The chief said that the one who killed the fox should marry one of his daughters. The boy trapped and killed the silver fox, but Old-Man-Coyote took the fox away from the boy, and took it to the chief's tent. The chief said it was enough and told Old-Man-Coyote to choose one of his daughters. He chose the elder. However, the rest of the Crow Indians knew the boy had killed the eagle and the fox, so the chief let the boy marry his younger daughter. Old-Man-Coyote and the boy were friends.

The boy made medicine and caused buffalo to come to camp. After a while Old-Man-Coyote did the same, but only seven buffalo came. Then the boy made medicine and elk came to camp so that many were killed. The boy took all the teeth and made a dress for his wife. Old-Man-Coyote made medicine, but only eight elk came. He took the teeth, but there were not enough for a dress, so his wife used them for a wristlet.

In bringing buffalo the boy had made medicine and told the people not to move what was inside when they woke up. When they woke up they found a fresh buffalo chip. Old-Man-Coyote did the same thing, only instead of a buffalo chip there was a fresh wolf chip that had a bad odor and had to be covered up.

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[1] Simms, 290, gives a fuller version with the same characteristic combination of the Buffaloes' Ward and the False Suitor motives. In the Arapaho variant the latter appears in the Lodge-boy and Throw-away myth (Dorsey and Kroeber, 347, 372), but the detail as to buffalo chips suggests a special relationship to the Crow tale. Cf. also Lowie, (e), 244. In a Kutenai tale Coyote impersonates Tree Chief, who hides but afterwards magically secures buffalo.

One morning they heard a crier. The young boy was going to swim and wanted all the people to see him so all the people in camp went to the river. The boy took off his clothes, lay in the river, and told his wife to cover him with a buffalo robe. When she did, he turned into a buffalo. His wife undressed and held on to her husband's back; they swam across the river and returned. The next day the crier announced that the elder son-in-law of the chief was going to swim and wished all the people to see him. So all the people went to the river. Old-Man-Coyote lay in the river, bade his wife undress and put a wolfskin over him. Then he turned into a wolf. He swam, with his wife holding on to his back. While swimming, he got exhausted and his wife had to hold him up until they got across the river. When she wanted to bring him back, he growled and wanted to bite. So some men went across and brought the woman back. Then they found out it was Old-Man-Coyote. They jeered at him and he ran away.

Old-Man-Coyote, the Turnip, and the Beavers.

Old-Man-Coyote was walking along a river. He dug up a turnip and asked it for its name. It told him its name. He asked if it had a second name, saying that all Indians had two names. He said, if it did not tell him its other name he would smash it. The turnip told Old-Man-Coyote it was The-one-to-make-the-winds. He told the turnip it was well. He rubbed his anus with it, threw it on the ground and said, "If I do this to you, make me break wind." While he was walking along, he broke wind, but not very loudly. He did this two or three times, louder each time, till it was loud enough to make him jump. He came to the woods. When he got to the edge of the woods, he felt like breaking wind and held on to a sagebrush. He broke wind, but also broke the sagebrush, and went up into the air. He held on to the trees, but pulled them up till he was bleeding all over. He came to a kind of birch tree growing in the mountains. He held on to it, tying himself to it with its limbs. He got well then.[1]

He came to some rose berries and asked them for their name. They told him. He said if they did not tell him their other name he would do something to them. They said, "The-one-that-causes-itch." He took the berries, rubbed them all over his face and body and said, "If you are the one that causes itch, I'll find out." He began to itch all over and scratched himself. His anus itched, his nose itched. He stuck his finger up his nose

[1] The plants causing flatulency and levitation figure in Assiniboin, Cree, Gros Ventre, Arikara, Pawnee, and Wichita mythology (Lowie, (d), 127). But the characteristic "binomial" feature seems limited to the Crow, Assiniboin, and Arikara. Cf. Simms, 286f.

and scratched it, then he smelt his anus. When he smelt it, he took his hand away and said the rose berry had made him smell his own anus. He kept on scratching his body with bark and a rough stone till the blood was running. At last he got over it. He greased and washed his body. Then he got well after a while.

While going round again, he came to some mice. He seized one mouse and asked for its name. "Mouse." He said it ought to have two names and if it did not tell its second name, he would stick it in his anus. Then the mouse told him its other name was The-one-who-clips-off (akbā'tsirecū'tse). He rubbed the mouse against his anus and threw it down saying it could not do what it wanted and clip his hair off. The mouse ran off and went into the grass. One day while he was sleeping, the mouse came and clipped off all his hair. Next day all his hair fell off. He cried and went home. His wife asked what he had been doing. He told her while away he had heard that their children were dead, so he clipped his hair. This is why we clip our hair when our relatives die.[1]

After some time he came to a prairie-chicken and asked it for its name. It told him its name. Old-Man-Coyote said if it did not tell him its second name he would tear it to pieces. So the prairie-chicken told him its name was The-one-who-frightens (akbarú'pupék·ā'te). Old-Man-Coyote took it by its neck, rubbed his anus with it, and threw it on the ground. The prairie-chicken went to a creek, washed its face, and went away. Old-Man-Coyote told the chicken it might frighten him if it wanted to. He was walking along a river bank when a chicken flew up right under him. Old-Man-Coyote jumped up and fell into the river, right into a beaver dam, and one of the sticks of the dam stuck right through him.[2] He changed himself into a baby.

The beaver came and took him into the river and into his tent. The beaver's mother raised Old-Man-Coyote. She went out to pick some rose berries. Old-Man-Coyote told her to come back whenever she saw smoke coming out of the tipi. When the mother beaver had gone, Coyote killed two of the beavers there, but one of them went into a hole. He cooked and ate the two beavers he had killed and stuck their heads out of the door, then he built a fire, went off, and looked back. The beaver woman saw the smoke and came home. She saw that two of her little ones had been eaten up. Old-Man-Coyote was standing across the creek. "Don't do it four times," she said. Old-Man-Coyote went away. He was wonder-

[1] The Blackfoot have mice chewing off the trickster's hair in the tale of the mice's dance, Wissler and Duvall, 32. The trickster's explanation of his loss of hair is given by the Arapaho in the identical form of the Crow myth,— even with the account of the origin of mourning customs. See Dorsey and Kroeber, 110.

[2] See Dorsey, (b), 460, but especially Russell, 211, and Lowie, (d), 110.

ing what she meant by her warning. He thought she meant he should not drink.[1] For some time he did not drink. Then he forgot about it, lay down by the river, and drank. Then his upper lip was bitten off. He made himself an upper lip of mud and looked the same as ever. He came to a river again when thirsty and dipped water up with his hands. When he had done it two or three times, his fingers were bitten off. He made himself some mud fingers and they looked the same as before. After a while he was thirsty again. He made rain and drank some of the water on the ground. He did not think this would hurt him. He dipped up water with his hands again. Then his fingers were again bitten off. He made them of mud again.

Old-Man-Coyote and his Mother-in-law.[2]

Old-Man-Coyote was living in a big tipi with his wife and his mother-in-law. One day he went out and did not return for a long time. On his return he said nothing but lay down all the time. His wife asked what was the matter. He told her all the friends in his society had said they were going out on a war party with their mothers-in-law and if they killed the enemy they would let the mothers-in-law take what booty they wished. That was why he was in bad spirits, for his friends had told him to do likewise, but he himself did not wish to do so. His wife bade him go outside so that she might ask her mother. Old-Man-Coyote did not go away but stood outside eavesdropping. His wife asked her mother, and she consented. As soon as he heard this he went off, and when he returned his wife told him that her mother would accompany him. She made moccasins for her husband, and so did the old woman. Old-Man-Coyote told them the young men would stop at a certain place to wait for one another.

The next day they started. When they got to a river, Old-Man-Coyote walked ahead of his mother-in-law and disrobing began to wade. In midstream he knelt down so that the water came up to his waist. The old woman thought the water was deep, took off her moccasins, and raised her dress when she got to that place. Old-Man-Coyote reached the bank, dressed, and went on. When his mother-in-law was about to get out, he turned round, hid, and watched her. When she had raised her dress, he caught sight of her genitalia.

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[1] A similar motive occurs in a different setting among the Assiniboin, where the turtle delivers the warning and seizes the trickster by his lips. See Lowie, (d), 114. For the tale of the beavers compare Simms, 287. Dr. Wilson collected an Hidatsa tale in which the trickster is scared by a prairie-chicken, falls among beavers, and after various happenings has his lip bitten off by the turtle.

[2] Dorsey and Kroeber, 75, 77. The reader should recollect the intensity of the mother-in-law taboo among the Crow Indians.

Old-Man-Coyote ran off to a hilltop and when she got there he was seated there and singing scout's songs. She came close to him. He sang a song with these words: "When I looked at it, it looked like a crow." The old woman told him she thought he was singing about her, but he said it was a song he had known since his childhood. They went on. He told his mother-in-law where the men of the war party were going to stop, but when they arrived there was no one to be seen. He built a fire and made a shelter, then he told the old woman he would go upstream and look for the rest of the party, bidding her wait for him there.

He went upstream and stayed there till the sun had gone down and it was dark. He came back and saw the fire from far off. He heard an owl, called it to him and thus addressed it, "When the fire is out, come over there. Break sticks off and hit the shelter with them. Say, 'Sleep together, if you do not do so, you shall die.'" Then he returned to his mother-in-law. The old woman gave him some food to eat. He did not look at her or talk to her very much, but ate what she gave him. Then he told her he had gone far but had seen nobody and was very tired. He went to his bed. Then his mother-in-law also lay down.

An owl was heard hooting, coming closer and closer. It broke sticks from the trees, struck the shelter with them, and said, "Sleep together; if not, you shall die." The old woman heard it and began to tremble. She crawled towards Old-Man-Coyote and lay down by him. The owl kept on hooting and throwing sticks and bidding them have intercourse lest they die. The old woman asked her son-in-law to do as he had been bidden. He refused and said he was going to ask the owl to depart. He filled up a pipe, and told the owl to smoke and depart since they were going to do what he said. Then the owl went away, and Old-Man-Coyote had his will of the old woman. The next morning he went out and acted as if he were searching for the rest of the party. He returned and told the old woman he had seen no tracks. Then they went home. They got to where he had beheld her nakedness. There he told her he was going to his friends to scold them for failing him. She went home. When her daughter asked about her husband, she told her he had gone to scold his friends. She did not tell what they had done. This must be why women do not tell what they have done.

2.[1]

It was Old-Man-Coyote. He announced to the people: "Go out on the warpath with your own mothers-in-law!" He went out with his mother-in-law. They made a shelter at night and lay down. An owl was heard

[1] From a text.

screeching. Old-Man-Coyote met the owl and spoke to it as follows: "When we go to bed, come, break wood, hit the tent and say, 'Go to bed with your mother-in-law; if you do not go to bed with her, you will die!' " The owl came in. At the door he opened his mouth wide. "Copulate!" he said and kept on saying it. Old-Man-Coyote did so until she was nearly dead. At last they got back to camp.

HERO TALES.

Old-Woman's-Grandchild (Kū'ricbāpi'tuac)[1]

1.

Sun and Moon once met. Moon wanted to ask the Sun a question. "Who is the best-looking girl on the earth?" Sun replied, "Have you already selected one?" Moon answered, "Down in the world the finest-looking girls are the frogs." Sun said, "The finest-looking girls are the Hidatsa." Sun and Moon were going to get married; Sun to an Hidatsa, Moon to a frog woman.

One day the Hidatsa girls were going out for wood. There were three sisters, and the youngest was very good-looking. As they went into the woods there was a porcupine on a tree. The two older girls wanted to get it for its quills. They asked their sister to go up on a tree. She climbed and was about to get it when it climbed still farther. It kept climbing on and on. The girl nearly caught it. At last they got near the Sun. When they were halfway her sisters called to her, but she answered that she was just about to catch the porcupine. When she got near Sun, he reached down and got her. There was a big tipi there, and she stood outside. Sun went in and told his mother to go out and call in the girl whom he had brought from the earth.

Moon came up to the tipi. He went in and called the old woman to get the girl *he* had brought from the earth. She went to look, but could not find her and told Moon so. Then Moon's girl said, "There is a frog outside, but you can't see me." The frog talked peculiarly.

Sun said, "We'll get married, which of the two is the best eater?" The old woman asked the two girls which part of the buffalo guts they wished to eat. Each selected a piece, and the old lady boiled it for them. She put out the fire. The Hidatsa girl started to eat in the dark. The frog hid behind the bucket where the food had been boiled. The Hidatsa was a good eater, but the frog ate the bark of the firewood to make a good sound. The girl did not do this, but was the better eater. After the meal Moon threw Frog out three times because she was a poor eater. The fourth time she jumped on Moon's back, saying, "I'll live with you forever."

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[1] Cf. Dorsey and Kroeber, 321; Kroeber, (a), 90; Dorsey, (a), 45; Mooney, 239; Dorsey, (c), 60, 340. This is one of the most popular of Crow myths. The three versions were obtained from Plenty-hawk, Scratches-face, and Grandmother's-knife, respectively; each contains elements lacking in the other variants. Compare also Simms, 299. An unpublished Hidatsa version recorded by the writer bears unmistakable evidence of direct historical connection with the Crow myth.

The Hidatsa woman became pregnant. After a while she gave birth to a boy. His father made him a bow and arrows, and a digging-stick for his wife. Sun told his wife not to dig wild turnips and asked his boy not to shoot at a meadow lark. One day the little boy went out hunting. A meadow lark always came his way, and he could not chase it away. At last he got angry and took a shot at him. Then the lark abused him: "You are a slave." The boy got home and told his mother, and they were sad. After a while the boy's mother went to dig roots and she dug up a big wild turnip. She made a hole, looked through, and called the boy to look down. He saw many gamblers below.[1] She went home sad. The little boy asked his mother what this camp was. "It's the place I came from; can we go home there? Ask your father to get all the sinew from the buffalo when he goes hunting. If he asks what you'll use them for, tell him you'll use them for your arrows."

Sun went out hunting one day, killed buffalo, and brought all the sinews. He took them to his wife and gave them to her. She was wondering who was best in fixing threads, and gave the sinews to a spider. The spider made a rope. The woman told her son to see whether she was done. She was. They went to the sky-hole and made it bigger. Across the hole she laid her digging-stick, tied the sinew rope to it, packed the boy on her back, and climbed down. She got to the tops of the trees, then she had reached the end of her rope. Sun had forgotten some of the leg sinews, that was why she could not reach the ground.

Sun came back and asked his mother where his wife had gone. She did not know. Sun thought it over and began to look for her. He got to the hole, looked down, and saw his wife hanging. There was a big stone near the hole. He took it and worked it into a smaller size, talked to it, and threw it down. "Don't hit the boy, but the woman." It hit the woman in the head and killed her. The rope was cut and she fell down. The boy stayed round the corpse and slept by it every night.

An old woman was living near the place. The boy went there, entered her garden, and shot holes in her squashes, knocking down her cornstalks. She did not know at first who was doing this. Then she thought it over, made a ball with a shinny stick, and also a bow and arrow. She was going to tell whether it was a boy or a girl. If it was a boy he would take the arrows; if a girl, she would take the shinny stick. The boy took the bow and arrows, then she knew it was a boy. She hid herself in the corn and was going to catch him. She caught him, brought him home, and gave him something to eat. He stayed with her. She would cook a great deal of

[1] That is many young men from the Crow village playing at a game.

corn and put it in a big wooden bowl. She put this behind a curtain and when she took the bowl back, there was nothing on it.

One day she said to the little boy, "Whenever I go to the garden I stay there for a little while. You may in the meantime eat all kinds of corn except the red." He stayed round for a while. Then he thought he would eat some red corn. He cooked it. The corn burst and turned into blackbirds. Two or three times they flew out of the smoke hole. He went out, closed the smoke hole, and started to cook. While cooking, he saw many blackbirds flying about. He began shooting them and killed lots of them. When the old woman came back, he told her he had killed lots of blackbirds, and that now they would eat flesh for a while, because of what he had killed. When she entered the lodge she saw all the blackbirds. She took all out to pluck them and made them alive again, talking and praying to them. Then she let them go.

One day she went to the garden and stayed there. The boy had seen her cook lots of corn and put it behind the curtain. He had seen her take the empty bowl back. One day he was going to look and see. He looked and saw a big otter there, eating corn. He took his arrows and killed it. At the other end of the tipi he raised the curtain and saw the same kind of otter there. He killed this one too. When his grandmother came back, he ran up and told her, "Grandmother, whenever you put away lots of corn, someone stole it. I've killed the animals that stole your corn." She packed the otters away, they were her husbands. She cut her fingers and legs for mourning. Since then the Crow Indians have done the same. While she was packing them, the otters spoke and said, "Try and keep yourself from being killed, this boy is powerful." She carried them to a little hill and the place turned into a little river, which the Hidatsa now call "Short-river."

The old woman then told the boy she had a comrade a little ways from her place. "Don't go there, she is dangerous." Her comrade had a little rawhide jug, and whenever anyone passed she turned the opening toward him and the person would be boiled. She was always roaming about on foot. One day he looked for the woman. He saw her walking around with her jug. She was dangerous. As he came he killed lots of birds, took a string, and tied them all together on it, and used it for a belt. The old woman sat down. He sneaked up to her and called out, "Grandmother, I heard you were here and have been looking for you. I thought you might be hungry and brought you these little birds." He untied them and gave them to her. He saw her jug lying by her side. He sneaked up and took it. He asked her, "What is that for?" "It's dangerous, I don't want anyone to touch it." He said, "I want to see it." He saw an eagle above.

He asked, "May I paint the jug with it?" The eagle fell right into the jug and he poured it out. He wanted to point it at the old woman. She screamed, was drawn into her own jug and boiled there. He poured her out, brought the jug home to his grandmother and gave it to her. "Whenever you bring squashes home," he said, "you can only carry two armfuls, I brought you this jug so you can carry a great many more."

The old woman said, "There are two sharp-shooters living out a little ways. They can shoot anything; also they are good runners; they run all day. Don't go there." One day he went there and found two men killing a young buffalo. When he came there, they asked, "Where do you come from?" "I have been looking for you, I am very hungry and I should like to get something for you." They called him to the buffalo and asked him to help himself. As he came they cut the buffalo open and took out a calf foetus. The boy was scared. One of the men was good, the other bad. The bad man took the calf and chased Kā'ricbāpítuac with it. He climbed up a tree and stayed near the top. The man took the foetus and hung it about the middle of the tree. The boy was afraid to come down. The men went on butchering and carried their meat home. They were wondering whether the boy was still on the tree. The good man said, "We have given him lots of trouble, we'll take him down." He went there and the boy was just bones and skin. The boy asked him to take the calf away and wash the place where he had hung it. The two men said they first wanted to ask him for something. "What is it?" "Will you let us possess your grandmother? Otherwise we shall not take off the calf." "I'll try to let you do it, she always does what I say." They took it off, and washed the place where it had hung. He climbed down the tree and went home. He told his grandmother. She was willing, and told the boy to tell the men to see her in four days. So he told the men.

In four days they came in with Old-Man-Coyote. They wished to make him their irúpxek·ā'te.[1] The bad man had his will of the old woman, then the good man, then Old-Man-Coyote. He played with her for a while. When they had done, all three went home. Old-Man-Coyote knew that something was wrong and asked the two men, "Did you possess the right woman?" "We are sure it was she," said the bad man. The other was also sure, but Old-Man-Coyote knew that something was wrong. In fact, the old woman had turned into a pumpkin and they had possessed a pumpkin. Old-Man-Coyote was going to do something. He went away from his two comrades for good.

After a while, the old woman said, "There's a tipi a little way off, it is

[1] See Lowie, (c), 62f. Men would sometimes surrender marital rights as a token of friendship or for purposes of conciliation.

dangerous, don't go there." One day he went hunting. He was on a little path and two snakes lay across it. He went by. The snakes asked, "Brother, where are you going?" "I have no place to go, I am looking for a place to go and tell stories." They told him where to go and he came to a big white tipi, where sticks were lying in a circle and lots of snakes with their heads on the sticks. On his way there he took with him a flat stone. As he sat down, he put it under him. One snake tried to enter his anus, but struck against the stone. Long ago the snakes had long sharp faces. These snakes told him to tell stories he had learnt from his grandmother. The boy said, "To begin with I'll tell a story. 'Whenever they moved camp by the riverside where there was plenty of shade people would go swimming and in the shade they could not help but sleep.'" About one-fourth of the snakes were asleep then. "On windy days they would come to tipis and heard the wind blowing. Then they would cover up with blankets and could not help but sleep." Again one fourth of them went to sleep. "When a big crowd of people moved toward the mountain side they would hear a rustling in the pine trees. Then they could not help but sleep." Again one-fourth were asleep. "Late in the fall there are long rainy days. We would lie inside and put blankets over us and hear the rain strike the tipis, then we could not help sleeping." All were asleep now. When no one answered he took his knife and cut off the heads of all but one. This snake awoke and escaped. As it went into the ground it said, "Don't sleep in the daytime!"

The boy came home. One day he was sleepy. He came on a high hill, stuck four arrows around him, and told them to watch him. While he slept, the snake came. An arrow fell on him. He did not awake. The second fell, he was still asleep. The third hit him. When the fourth hit his face he woke up just as the snake crawled into him. He broke himself in two at the waist, but it was already in the neck. He played dead. Only his skull remained. After a long time he caused rain to fall. It filled his skull with water. It cleaned it out, but the snake was still there. He made a strong wind. It blew the skull into a deep hole. He made rain again, which filled up the hole with water. Moon told Sun that his son had been suffering on the earth for a long while. The boy prayed to Sun to make it very hot. Sun rose and came close to the earth. Toward noon he stood still, the water was boiling in the hole. The snake stuck out his head, but was afraid to come out. He looked at the boy's body, and it was already scattered bones. He said to himself. "I'll get out, I'm about cooked." At once the boy got up and seized him by the neck, took it to some stones, and began to grind off his face. He ground off his face and the snake was crying. "Brother, stop." He ground off his face

below the eyes. "I'll never do anything wrong again, I'll be good." He let him go. Just as the snake hit the ground he said, "Once in a while I'll bite." Kā'ricbāpituac tried to catch him, but failed. This is why snakes only bite once in a while.

The boy became the Morningstar. He does not come in the summertime, but in the winter he comes in the morning.

2.[1]

Two women were sitting under a tall ash tree, making moccasins and embroidering them with quills. One of them got tired; she braced herself and looked up. She saw a porcupine above in a tree. She said, "I'll climb the tree and get it." When she climbed the tree and was about to get it, it moved further and kept going further all the time. After a while it was so far that the other woman did not see her. She kept on climbing till she got to the sky. When on the other side of the sky, she found the land was just like this earth. There was good water and everything was better than here. She saw one big tipi. When she reached the outside, someone within bade her enter. A young man inside said, "I sent for you, I want to marry you." She stayed and continued to live there. After a while she was pregnant. When she had a child, it was a boy. Every morning the boy would grow larger. There were birds up there, and the boy asked his father to make him a bow and arrows. "Those meadow larks talk your language; no matter what they do to you, do not shoot at them." He told his wife never to move buffalo chips. When the boy was out hunting, the meadow larks would sit on his shoulders and head and he would not shoot at them but merely brush them off. Once when the boy was sneaking up toward his game, a meadow lark sat on his shoulder, and when it started to fly it struck his face with its wings. This meadow lark flew, then sat in front of him, and the boy said: "My father told me not to shoot at you, but you have hurt my eyes." He shot at him. The bird said, "You do not belong here, you ought to go where you belong." The boy took his arrow back and began to cry. He stayed out till evening, when he came home, crying. His father asked what was the matter. He said, "I have shot the bird you told me not to shoot. The bird said, 'You ought to go home.' Why did the bird say that to me?"

In the morning they went out to hunt buffalo. When they brought the buffalo back to the tipi, the woman took the hide, poured water on it, folded it up, and laid it in a certain place. She took the hide, laid it on the

[1] This variant has evidently been affected by the Lodge-boy and Thrown-away tale (p. 74).

ground, and was going to stake it for tanning. While she was staking it, there was a buffalo chip right where one of the stakes ought to be put. Then she moved the chip, and there was a hole where it had lain. This was the hole in the sky. She looked down from there and saw lots of people below. Looking down the hole, she remembered her people and commenced to cry. In the evening she came home with both her eyes swollen. She could not eat, she felt homesick. She was wondering how she might go down there. The man said to his wife: "You are older than the boy and ought to know better. You have done what I told you not to do. I'll send you back home in four days. On the fourth day I'll send you."

The woman got pregnant again. The next morning after he had told his wife he would send her home he killed a buffalo. He got all the sinews in the buffalo; they were brought on the second day. The hide was made into a bucket and for a rim there was a wooden hoop. He put a handle to it as if for a bucket. The sinew was braided and left to dry. On the fourth day, just as the sun came up, he told his wife to dress up and paint her face. "You'll see your people today," he said. His mother asked him to let his wife go alone and leave her son behind, but he answered, "If the boy goes down, he'll come back." He took the bucket and the sinews to the sky-hole. The woman went to where she had moved the chips and again moved the chips which she had placed back. When she had done this, they saw the earth below. "I have told you not to do this, and you have done it. Your people will have a hard time all their lives." She tied the sinew to the handle of the rawhide bucket. She got into the bucket with her boy and they lowered the bucket with the woman in it. After they had begun to lower her, they found they had forgotten one of the sinews. "All right, she is crazy anyhow," said her husband. They had forgotten the sinew from the loins, but kept on letting her down nevertheless. It was a clear day, when she came down. A man was lying in the shade down on the earth. The *batsī'kisùa* game was being played. While the man was looking at the sky, he saw something coming closer and closer. He thought something was the matter with his eyes, rubbed them, and looked up. It came on. Those who were letting her down had got to the end of their sinew, but the woman had not reached the ground. She was about the level of the tree-tops. The holder of the sinew asked, "Shall I let it go?" The husband said, "Wait a while." He took a round stone and said, "Though you kill the woman, don't kill my boy." He threw the stone down. It struck her head and broke the sinew string, so that she fell to the ground. The boy did not get out of the bucket. He called his mother, but she was dead.

The boy thought about it. He looked round, thinking he was all alone. He was going round, throwing stones at birds. He came to some thick

woods, but got to a path. In the woods there was a big garden with plenty of corn and squashes. He broke off the squashes from their stems, threw them on the ground and broke them. He broke off the corn ears and leaves, smelt them, and threw them on the ground. Early the next morning, the owner of the garden came. She was an old woman. She found the corn broken off and lying scattered all over. She saw tracks in the garden and did not know who had done the mischief. She thought of making a ball, as well as a bow and arrows, and leaving them in the garden. Next morning she found the ball there in the garden, but the arrows and bow were gone. She saw holes in the squashes and still more tracks, but did not see who had done it. She was afraid that this thing would after a while destroy her garden. She wondered how to catch the mischief-maker and thought of making a corn cake and fooling him with it. Just before daybreak she got up and came to the east side of the garden. Just as the sun came up the boy came. The old woman hid when she saw him coming. He knew there was something nearby. So he stood at the edge of the garden and looked round. The old woman crept up behind him. He turned round; he had already shot one of the pumpkins. "You are poor," said the woman, "where do you come from?" He took his bow and arrows and told her to go away; he was going to shoot her. She said, "My grandson, come, take this, eat it, and go out hunting." The boy did not talk, but looked at her. The old woman put her corn cake on the ground, went away, and stood there. He came to the food, took it in his hand, and smelt it. He broke a piece and tasted it. He kept on eating till he had eaten it all up. She said, "If you want more, here is some." She left another piece of food on the ground. He came to the pemmican, sat down, and ate it. She said, "That is what I eat. When you are through, come to my tipi, and I'll live with you." When the boy had eaten this pemmican, she said, "Come with me." She went, and he followed. She entered her tipi and he followed her. She told the boy that his bed was on one side of the tipi. She gave him some more of his corn. This boy was the first one to be trapped or fooled and caught. He stayed there at the lodge for four days. This old woman was the Moon. She was afraid of this boy and thought he would some time kill her. He was about six years old. The old woman said to the boy, "Stay here and watch our lodge, while I'll go and get some wood." There was a box by the door which she kept covered up. Before she went out to get wood she put some pudding into the plate and left it under the covered box. The boy stayed in the lodge for a while. Then he went outside. When he came back, there was something moving where the box was. He was wondering what was eating the pudding stowed away by his grandmother. It was a kind of alligator. He lifted the covering and saw an

alligator (*buruksê*) eating the pudding. He gave the alligator a scolding. He saw the lightning come out from it. "This thing has eaten up what my grandmother stored away, I'll kill it," he said. He had four arrows, two red and two blue ones. When he had lifted the covering, the alligator sent out lightning toward the boy, but it did not reach him. He shot him twice in the head, then the alligator died. Then the lodge was covered with fog. The old woman saw it from a distance. She thought to herself, "This boy has done something." She came to the lodge. He knew his grandmother was coming and went out. He said, "I have killed something that ate up what you had stored away." When he had said this, he turned, went back to the lodge, and pulled the alligator out. It had a horn on its forehead. He said, "This alligator was crazy." He was going to make a fire to burn him. He began to pile sticks on top of him. He asked his grandmother for fire, but she told him to make it himself. So he did and began building the fire. He kept on till every part had burned to ashes.

This country of the Crow Indians was in the middle of the earth. At night the old woman woke up from her sleep and could not help thinking of the boy and wondering how to get rid of him. She knew this boy was sent to kill off all bad things. She said to him, "Do not go very far. There is a thicket of chokecherry trees on the hillside, don't go there, for there is a bear there which eats everything he sees; at noon he goes to sleep." The next morning he told his grandmother he was going hunting, but not where the bear was. He would shoot anything with four arrows and thus kill animals. He could even shoot into a stone. About noon he came towards the bear's place. He came on tiptoes where the bear was and found him asleep. He stood over the bear and looked at him. The boy began to touch the bear's claws. He snorted and got up. He said to the bear; "What do you want to scold me for?" The bear then lay down. He told the bear not to kill everything, shot him with two of his arrows, and killed him. Then he cut off one claw. In the evening he came home and gave the claw to his grandmother, saying, "Tie it to your breast." She said, "Leave it there and I'll do it some time."

That night when they were in bed the woman did not sleep, but was thinking of the boy all the time. She thought he would kill her after slaying all the bad things on earth. The next morning she said to her grandson, "There are two hollows and there is a man that is running round all the time. I do not want you to go there. His shoes are fire and whatever he passes running burns up, but at noon he goes to sleep and when he goes to sleep he takes off his moccasins." The boy said to her, "I am going to hunt." During the forenoon he hunted. About noon he came to where the man with the fire-moccasins was. He came up to him. He was asleep.

He took one moccasin and put it on. Just as he was going to put the other on, the man woke up. "My little brother, let them alone." The boy put on the second one and asked, "Brother, what do you do with these?" "Take them off, they can do almost anything." The boy asked him how he used them. He started off with the moccasins. He kicked a stone and it burned up. The man said, "Don't turn back." He turned back and ran round the man. The man began to burn. The boy took the moccasins off, laid them on top of the man, laid sticks on him, and built a fire all afternoon. He burned him up. Whenever he saw sparks flying, he would throw them back into the fire. He kept on till evening, then he went home. His grandmother said, "Grandson, I have told you not to go away, and you've been away all of today until evening." "I went to the man you told me about, and I took his moccasins. He woke up and gave me a scolding; I burnt him up and that's why I was gone all day."

In the evening when they had gone to bed, the old woman said: "Near the man with the fire-moccasins there is a thicket and a man with a long knife is staying there. He is more powerful than those you have killed. I want you not to go near there." The next morning the boy said nothing to his grandmother, but started out for this place. When he came to the man he found him asleep with the knife stuck before him. He came on tiptoe to where he was sleeping and took his knife. Just then he awoke and said, "Don't take it." The boy held it in front of him and asked the man how he used it, turning round at the same time. Trees and animals, whatever came in the way of the knife was cut in two. The boy also cut off the man's neck. He said, "I'll take this knife to my grandmother for her to cut wood with." He returned and from a distance he called, "Grandmother, look at this, I have brought you something." When he gave her the knife, she would not take it. He showed her how to use it by cutting trees some distance off, still she would not take it.

At night when they were in bed, the old woman said to the boy, "By the place where you killed the man with the long knife there is a creek, and by the creek an old woman with a bucket. No matter how far anything is, when she puts the opening of the bucket towards it, it will float in." Next morning he started for this old woman. At noon when she slept, he came on the east side of her while the wind was blowing the other way. He came to her and just as he picked up the bucket she woke up and said, "My child, leave my bucket alone, you might break it." She said, "My child, give me my bucket, that's what I eat with." "Grandmother, I want to use it for a while." Just then some ducks were flying overhead and the boy put the opening of the bucket towards them, and the ducks came flying in. He laid the bucket on the ground and the birds commenced to boil.

He told the old woman to stay behind and she did. When the ducks were cooked, he took the bucket and poured the contents on the ground. The old woman said, "Do not make the bucket face this way." He made it face towards the woman and she flew into the bucket. The boy laid it on the ground and she commenced to boil. He took his arrows and shot the bucket till it was all in pieces and said to it: "Buckets ought not to cook without fire." He came home and told his grandmother how he had taken the old woman's bucket.

The old woman told the boy not to go to a certain hill where a yellow stone lay. "That is most dangerous of all and more cunning than the rest." Next day he went to this hill. When close to the stone, he saw a jack-rabbit, which asked where he was going. The boy told it he was going to where the stones were. The jack-rabbit said, "They are very cunning." The boy asked, "What shall I do?" The jack-rabbit then gave the boy his eyes in exchange for the boy's. He told him to take a flat stone and sit on it whenever he wanted to sit down. "When you come to a tipi of snakes, if they want to tell stories to you, tell them that you do not say 'yes' but bid them watch your eyes. If they ask you who shall tell a story first, bid them tell the first story." When the boy came to the snake lodge, the snakes were lying in a circle round their fire and had their heads resting on sticks. He came in and sat down. One of them went underground and was going into his anus. It struck against the stone and went back again. The snakes said, "*iké*." The boy said, "Yes," and went to sleep. "In the spring when cherry and plum blossoms are in bloom, when we kill a deer we cook it on the sunny side of a cherry-tree thicket. In the fall when it is cool we are out a long time and when we come back to our tipi and find it warm we go to sleep right away. Do we?" Before the snakes had said they were going to tell only two stories and while they were telling the two stories, the boy was asleep. At the last word of the second story he woke up and told the snakes that *he* was going to tell a story. He said, "*iké*." Some were already asleep, others said, "Yes!" All had gone to sleep except four. He began as follows: "When out hunting in the mountains, when we have killed buffalo or deer toward evening and build a fire and cook, while we are cooking it grows dark. We are very tired. We take our cooked food and eat it. Rain comes and when we lie down to sleep, we sleep right away. All of you must be that way." They were all asleep. Just when he was through he got up, went to the door, and cut the snakes' heads off, except for one that woke up and went into the ground, saying, "Kā'ricbāpi'tuα, don't do that four times. Don't sleep in the daytime."

The old woman said to the boy, "You have not listened to what I told

you. I don't want you to go to those woods yonder. There is a tree on the edge of the woods that is leaning over. If you go there, you will see the bones of the animals it has killed." That night as he lay in bed he thought about going to that tree. The next day he started out. When he got to the tree, he sent four arrows to the other side of it. After that he threw the bow there and walked toward the tree. About when he was under the tree he stepped back, and the tree fell. He stepped over it, and the tree rose up to its place again. From the other side, he sent his four arrows again to the other side of the tree and threw his bow over them. He ran to the tree, got under it, and stepped back again. The tree fell. It was going up again. He went under it and to the other side of it. When on the other side he again sent four arrows to the other side, threw his bow and walked to the tree. He got there, he stepped back, and the tree came down slowly. He stepped on the tree and went over it. When he was over it, the tree very slowly started up. While he went on the other side, the tree got back into place. He said to the tree, "Trees ought not to kill." It had killed lots of animals. That is why there are a lot of bent trees. He broke the limbs from the tree, took them to his grandmother and said, "I have been under the tree you told me not to go under. It does not fall any more. In going after wood, you can now go under it."

The old woman said, "There is a creek over there and a coulée. When you step over it, it spreads apart and widens. When you go in, you can't get out. I want you not to go there this time." The next morning he started out for this coulée. When he got there, he shot his four arrows over to the other side of the coulée and started to run as fast as he could toward the coulée. He got to the bank and turned. The creek widened then; when its sides came together he jumped over. When on the other side, he shot his arrows to the other side and walked towards it. He got to the bank, put one foot over it and pulled it back again. The creek widened. He went to the coulée and across. When on the other side, he shot arrows across and walked to the coulée. This time it went apart very slowly. He went in and across. When on the other side he gathered up his arrows and the creek could not go back to its usual place. He took his arrows, and stuck one on the bank and one in the coulée and said to the latter, "Coulées ought not to kill, you have done wrong. Stay this way." He went home to his grandmother. "Grandmother, the creek is not killing animals any more. You can cross yourself if you want to."

At night the old woman said to the boy, "On the hill there is a lake. There lives a monster and when anyone goes there, he opens his mouth and everything comes running into his mouth. Thus he eats." This monster was a buffalo. In those days buffalo ate people. The next day after he

had eaten breakfast he started towards the lake. He took a lodge pole along. When he got there he went on the side where the wind was blowing. The buffalo scented him and opened his mouth towards him. He came flying. While coming he said, "I am coming." When in the buffalo's mouth, he clung to his lodge pole. His body was in the buffalo's mouth, his head outside, the pole across the buffalo's mouth. The boy said to the buffalo, "Wait a while, I'll go and put away this pole and come again." The buffalo let him out. The boy laid down his lodge pole and came to the mouth of the buffalo, which opened up. He went into the stomach. When he got there, he felt round and touched some bodies that were dead and others still alive. He said to the latter, "How is this? You are men, but you are no good. You ought to look for a place to get out by." He began to feel round the stomach. He touched the heart of the buffalo. "Do not do that," said the monster, "that is what I go by. Why do you want to touch it?" He touched the kidneys and said to the buffalo, "My elder brother, what are these?" "They are my slippery stones." "I want to make it bad (?)," said the boy and cut his heart and kidneys off. He cut up the kidneys and gave them to the people in the stomach, saying, "We had better get out." The buffalo was dead. He cut holes between the ribs in two places. He cut the rib off at the joint. Then he said to those living, "Come on." Two men had just got in before he did and they came out, two others could not stand up any more so Kā'ricbāpi'tuac took them out. These four were the only ones alive. To the buffalo he said, "Buffalo do not eat people." He said to the four men still alive: "From this day you shall eat buffalo instead of their eating you. Sit down and wait. I'll make you arrows and bows and you can go out and eat and live." He went to the prairie and brought back two knives. He gave the knives to two of the four men. He showed them how to make bows and arrows. "When you make arrows, make lightning with them and whatever you shoot at you'll kill." He stood up and showed them how to use the bow in shooting. He told them the buffalo was dead and could not get up any more.

At that time snakes could live anywhere under the ground and go into a person's rectum and kill him. The man with the fire-moccasins was trying to kill all the animals of the earth. The man with the long knife was doing the same, killing animals and cutting down trees and whatever grew. The falling tree did not want any animals to rub against it, that's why it killed animals. The coulée did not want to be crossed and did not like animals to drink from its water, that's why it killed animals. The bear wanted to eat all the animals itself. The old woman with the bucket said she was old and had bad teeth and made the bucket herself. Kā'ricbāpi'tuac

said: "I was sent down from above to kill all the bad things on earth. I have done so." He remembered the snake's warning against sleeping in the daytime. He went looking for more bad things. In the springtime when he went on the sunny side of a cherry tree thicket, it had blossoms. He lay there. He stuck his arrows into the ground, two by his feet and two on each side of the body, about his shoulders. He laid the bow across on top of the arrows. He told the arrows if anything came near they should wake him up. The snake saw him from afar and came towards him underground. The arrows at his feet fell and struck his legs, but he did not awake. Then the bow fell and struck him in the face. Just as he woke up, the snake went into his anus. He gave a whoop, took hold of the snake's tail, and broke it off; but the rest of the snake went right on into his body. It went on up until it got to his brains. Then the boy died.

Old-Woman's-Grandchild's father looked down from the sky, searching for him, but could not find him for three years. Then he called to him a little sparrow and told it to go down and see if it could find the place where his son had been killed. The bird went down, came to the earth, started from where he first alighted and tracked him up to close to the place where he had been killed. Then he did not know where the tracks went and returned, telling his father it had not seen the boy. The father sent a coyote, telling him to track his son from the place where he had come to the earth to the place where he was now lying. The coyote went to where the boy first came to the earth, thence tracked him to where he was lying and found his bones. He went back and told his father where it was. Then the father told a magpie to go to the bones, take the skull to some coulée and lay it in there with the brain opening towards the sun. The magpie went and did as bidden. He reported to the Sun he had done as he was told. It started to rain. It rained and rained for two days. After that it cleared off. The Sun became very hot. All the water on the earth was heated. All these three years the boy had been waiting for the snake to come out of his body and had been ready to catch it if it should come out. The water in this skull was very hot. The snake was about to come out. Still it was afraid of the boy. After a while it thought the boy was dead and could not be so powerful as he had been. As soon as it came out of the skull hole, the boy took him by the neck and got up. He said to the snake, "You have given me a headache for three years." He took him to some rocks and began to rub its face against the rocks. The snake said, "I will not do anything any more." The boy laid the snake on the ground and said, "Do not bite or be poisonous. Be a good creature." The snake went off. When a little further it said, "I ought to bite once in a while," and went into the ground. That is why we have headaches and ū′ᵘ.cere (a baby's sickness) and worms in our bodies.

After all this Kā′ricbāpi'tuac went back to where his mother had fallen to the ground and died. There he found the bones of his mother and his little brother. He wondered whether he could restore his mother to life again. He shot one arrow up into the air, and when the arrow fell, the boy said, "Look out, mother, I might shoot you!" Her feet began to move. He shot another arrow into the air. When it came down, he told his mother to run, for he might shoot her. His mother sat up, but fell back again, and lay down. He sent up a third arrow and when it came down, he said, "It's coming, run away." His mother crawled a certain distance, then sat up. He shot up a fourth arrow. When it came down he told his mother to run. She rose and ran. He sent another arrow up. When it came down, he said to his little brother, "Get up and run, I might shoot your head." The little boy stood up. The woman stretched out her arms and said she had slept a good long while. He told her that he would no longer go about. "If I kill buffalo, you'll make a tipi." He went out, found two horses and brought them home with him. He told his mother to make a saddle and said he was going hunting. When it was made, he used it, led the other horse and went towards the buffalo. He killed buffalo and brought home the hides. Next day he went out again. He brought more hides. Next morning he went, killed some more buffalo, and brought the hides. Next day he went out and got more hides. His mother told him that would be enough. She staked the hides to the ground. When they were dry, she scraped the hair off and rubbed brains on, then left them in the river. After a while she took them out and dried them. Then she sewed them together and made a tipi. This time of the year they made tipis in the olden days — when berries were ripe. He told his mother next summer he would take her to her people. All next winter they lived together.

The next spring, when the snow had melted, they were camping in a certain place when a little bird came to the boy and told him a man with long arms was going to take him by his father's orders and bade him be on the lookout. At night when Long-arms was to come, the boy told his younger brother to sleep in his bed and tied a feather to his head. He told the younger boy that if he were taken away, he would bring him back. The bird had told Kā′ricbāpi'tuac that Long-arms would take him and someone else would eat him. After midnight the younger boy was taken by Long-arms, who had an odor by which the older boy was awakened. He got up and looked. His brother was gone. He went outside the tipi and looked for the tracks, but could not find them. Then he looked for the boy's bed and glanced up. He saw a piece of the feather which had been broken off and was fastened to a pole. He cooked some food, ate, and went

away. This is why everyone thereafter ate in the morning and later went about his business. From his brother's bed he sent up four arrows in the direction of the smoke and threw his bow along. Then he himself went up.

He got up to the sky and came to a tent. Peeping in at the door he saw an old woman getting black charcoal to rub on her lips. He turned into a smaller boy and entered. The old woman said, "Whence do you come? I am alone, I'll live with you." While he was there, they heard drums beating. "What is that?" "Kā'ricbāpi'tuac has eaten up all bad things on the earth and his flesh is very greasy. They are going to eat him." She said she herself was going over to eat some. The little boy asked if she could carry him on her back and take him along. She did. When they got to where the drums were beaten, the people were having a Sun dance. At the rear of the lodge was Long-arms. He sat with the other boy in his arms. From the back of the old woman this boy saw his younger brother, who started to complain: "My breath is about to give out. If I were in your place, I should not have waited so long." Long-arms said to the boy in his arms, "You are very cunning, we're going to eat you today." Kā'ricbāpi'tuac said to the old woman carrying him, "Grandmother, take me off." However, she would not do it. He had kept the long knife he had taken away before and had turned it into a small knife. When the old woman would not let him down, he cut her neck off. She fell down and he started towards Long-arms. The people nearby asked, "Where are you going? They are keeping this thing sacred." Nevertheless he went and requested Long-arms to let his brother go. The man said, "This is Kā'ricbāpi'tuac, his flesh is greasy and I want to eat him." Then the boy cut off his arms with his knife. All the people ran away when they saw this and said, "He was very powerful, but he killed him." Kā'ricbāpi'tuac took his brother back. He came to where the old woman's tent was and ate what meat she had there, then he went out. He sent arrows down to the earth and followed them. His cutting off the old woman's neck is the reason why children fight their grandmothers and parents. The man with the long arms had been taking animals and people up from the earth to slay and eat them. All this was done on purpose for Kā'ricbāpi'tuac to kill Long-arms.

When back from the sky this boy went out for buffalo. While out hunting he saw some other hunters. He came home. He told his mother what he had seen. He told her they were some of her people and would go out hunting again in two days. On the second day he went out hunting. Again he saw the hunters where they had been before. When he had seen the other hunters go away, he came back. His mother asked, "Have you

seen them?" "I have seen some." He thought of going over there, but came back. She said, "You ought to have gone to see them and ask where the people were." "In four days I'll go and ask them where the people are," he answered. The next four days he went out again and saw hunters in the same place as before. He thought of going over but saw them going the other way and came home. His mother asked whether he had seen them and he said, "No." He said he himself was eager to see them, but he was afraid of them, because some were crazy. She said, "Only a few of them are crazy." He said, "In two days when I go I'll see them this time." The second day he went out, he saw seven hunters. They had killed a buffalo and two were butchering. The rest were chasing more buffalo. Then he watched them for a while and came to the two butchers. Then he came close. The older man said, "We are butchering, take what we want to eat." Then they opened the buffalo's stomach. When the boy was coming to the two butchers, the younger one took a foetus from inside the buffalo and told the boy to eat some of it as it was sweet. "No," he said and he walked back. The younger man kept dragging the foetus after the boy till both were running. The boy climbed a tree. When he had got up on the tree, the younger man brought the calf to the tree and hung it up on a branch below him. The boy told the man to take it down, but he would not do it. "I want you to eat it." All summer the boy stayed up in the tree till fall when the calf rotted and fell to the ground, then he also came down. He didn't have anything to eat or drink all summer, but stayed up in a tree. When he came back to his mother, he was very lean. "Where have you been and why have you been away so long?" He told his mother that when he went to the hunters she told him to see, one had chased him with the foetus, and left it on the limb of the tree he had climbed. "That is why I stayed so long." He told her that he thought of going back to his people and living with them, but now that he found out there were some crazy ones he did not want to live with them. His mother said, "No matter if they are crazy, they are our people and I want to live with them." He said, "I told you the truth, I don't want to live with them." She answered, "Do as you please about it." "When I go out hunting and see some of your people I'll speak to them. When I come back, we'll go up to the sky. There'll be a lot more of bad things." When out hunting, he saw some hunters. One had killed a buffalo. He came to him. The hunter said: "Take some of what I've killed and eat it." The boy would not do it. He said to him, "I was going to live with you. Last spring when I climbed the tree I did not get off till fall." He told the hunter: "When I was about to live with you I was going to make you good people and plant what you were going to eat, but now you'll eat wild animals.

When you were to die on this earth, I was going to make you people again, and now I can't do it. My mother and brother have died on this earth. I have taken them back. I am going up to be one of the stars. You will not see me while the buffalo are calving, but you'll see me after they have given birth to calves."

He went home and told his mother he had seen one of her people and told him bad things. He said to the hunter: "You will pray to us and give your skin to us and we'll pay you for it." Then he thought of how to go up. He thought the night was the best time. So one night his brother, mother, and dogs all stood up in the tipi. He sent arrows up to the sky from there. His mother, brother, and the dogs followed, he himself went last. They went up to the sky. Ever since they have been stars and would appear during two moons in the spring, then not any more for two months, and then they would appear again.[1]

3.

The people were moving and camped. Some young women went down the creek for wood. One of them was good-looking. A porcupine was halfway up a box-elder tree. One woman said she was going to catch it, but the porcupine moved higher. She came closer, but the porcupine moved higher still. Both kept on climbing higher and higher. When she was high up, the other young woman called to her friend and told her to come down, but she said she was about to catch the porcupine and would not come down. After a while she was too far to hear her companion. Porcupine went on the other side of the sky, and the young woman followed. She could not go back for the place of entrance had closed behind. She saw one tent. A man came out, and she came toward him. He had done this (sent the porcupine) on purpose to marry her. He married her. They lived together; she became pregnant. When the child was born, it was a boy. He grew up and ran about. His father made arrows for him. He told the boy not to shoot at the meadow larks, which spoke the Crow language.

While the boy was running about, the meadow larks were sitting round till he got angry and shot at one. The bird cried, "You ought to go home, you are an Indian." He came home and cried. His father asked why he was crying. He told him the bird had said he did not belong there and should go home. He asked his mother to go out and dig turnips for him. The man told his wife not to dig turnips with bushy stems. After a while they saw such a turnip and the boy begged his mother to dig it up. When she dug it up, there was a hole there. They looked down to the earth and

[1] My interpreter thinks the stars referred to are the Pleiades.

saw people in the camp. The woman cried. When she came back home, her husband asked why her eyes were swollen. She told him her son had asked for the turnip and when she had dug it up she saw the earth and her people. Her husband told her not to move away any buffalo chips. She disobeyed again. When she moved the chips, she again saw her people below. When she came back, her husband asked what she had done and she told him she had moved the chips and seen her people. Her husband sent some men out to kill a buffalo and bring all the sinews. He said he could not keep that woman there. When the buffalo was killed, they brought all the sinews. They made strings and tied them together. Then they came to the place where the chip had been moved. They tied the woman and her son together with sinew and made the hole larger. Then she and the boy were let down, but the rope did not reach the ground and they were hanging there. The people had forgotten some of the sinew on the rump of the buffalo. Then they knew they had forgotten some sinew. Then they sat down on a stone, and told it to hit the woman on the head. The stone fell, the rope broke and they came to the ground. The woman was dead. The boy stayed round, and his father above watched him. His father said he would send the boy somewhere, for his mother was no good. So the boy went away hunting and killing birds. He came to some thick woods with a path leading into them. He went along the path and came to a clearing, where there was a garden. He went in, took some corn and ate it, then went back to the woods. The owner, an old woman, saw the tracks. Her name was Hícictawìą (Red-woman).[1] She wondered what made the tracks as no one lived close by. She said she would find out. She made a bow and arrows, also a ball and shinny stick. She laid both in the garden. When she came again, the bow and arrow were gone. She found the ball had been shot through and through. No one was there. Then she thought it must be a boy. She made a hole in the middle of the garden, covering it with corn leaves. One morning when she came she saw something had gone into the pit. When she got there she saw the boy in the hole. When she seized him, she asked where his father and mother were. He told her he had no relatives. She said, "I'll keep you; I am alone." He consented and began to live with the old woman.

By their place was a big spring. The boy killed buffalo and brought the meat. In two or three days the meat was always all gone. The old woman told the boy that the meat was all gone. Then he would go out and bring the whole body of a buffalo to her, but in a few days, all would be gone and he would see no bones left. The woman was afraid of the boy, because he brought the whole bodies of buffalo. She thought she would make him

[1] See p. 204.

get caught by a bear. Then she told the boy not to go to a certain thicket, for there was something dangerous there. He remembered what she said and went to where the thicket was. Some bears came out and charged him. He killed them all, cut off their claws, and brought them home, telling his grandmother that he had been where she told him not to go, and gave her the claws. Then the old woman told the boy there was a coulée down below, where if anybody tried to cross, the coulée would close upon him, so he could not get out. "Don't go there." The boy went to the coulée and ran towards it. When apparently about to jump over, he jumped back and the creek spread. He went back to the same place and jumped over back and forth. Then the coulée remained still. He told it to stay that way, for it had killed many animals. He went back and told the old woman how he had leapt back and forth and kept it from moving and that he had told the coulée not to do as before but to keep still forever.

Every morning they had fog till the sun came up. Then the fog would lift and disappear. The boy told his grandmother he did not like the fog they had every morning, which prevented them from looking around. The old woman told this boy it was caused by the spring, which on cold mornings caused the fog. This old woman made some pudding, gave some of it to the boy, ate some herself, and saved some, which she put under her covered pillow. The boy did not see any more of that portion of the pudding. One day she went to the garden. The boy followed her some distance, then turned back toward the tipi and saw a long-otter[1] eating the pudding. This long-otter had come from the spring and had caused the fog. The boy killed it. When his grandmother came back to the tent, he told her he had killed what had eaten the pudding and the meat. She asked the boy to help her drag the otter to the spring. When they had thrown it in, the boy went off. The long-otter was the old woman's husband. She told the long-otter to go to the rivers and live there for it was God's son that was there.

After a while the woman told the boy about a leaning tree downstream. There were many bones under it. "Don't go there," she said. He came to the tree. When near, he began to run. When under the tree, he turned back. It fell to the ground. He jumped on it. It did not rise; he walked over it and bade it lie there among the bones and not rise any more. He went back to the tipi and told his grandmother what he had done and that he had told the tree not to rise and fall as before.

She told him there was a man nearby with fire-moccasins. This man slept about noon, and when the boy came there he found him asleep, took the moccasins, and used them. He woke up the man, who begged for his moccasins, but the boy kicked at him and burnt him up. He thought he

[1] Mythical animal.

would now take the moccasins and brought them to his grandmother. She would not allow them in the tent, so he tied them to a tree outside. They were burning all the time.

Over the hills there was a creek with beavers. The old woman told the boy not to go there. The beavers were dangerous. The boy thought he would look at the place. When at the creek, he looked and saw a beaver lying by the river asleep. While it was sleeping, he killed it. He cut off the beaver's tail, which was a knife. The beaver had used it to cut things. He brought it back to the old woman and gave it to her. She took it.

The old woman told the boy not to go to a certain creek. One day he thought he would look at it. When he came to the creek, he got to an old woman who was asleep. She had a stone kettle. He took this and wakened the woman. She told the boy to lay down the kettle, but he refused, facing the kettle toward her. She flew to the kettle and burned up. He brought the kettle home, catching birds and other animals on the way. He gave it to the old woman, who was afraid and asked him to hang it up. He tied it to a tree.

The old woman could not find anything to kill her grandson. She was afraid of him. She told him of a tent on a ridge, a white tent, and asked him not to go there at all. He told her he would not. He asked her where it was, "On the ridge of the hill." One day he thought he would go there. When he went, he took his beaver tail knife along. When he came close, one of the inmates peeped out, saw him, and said, "It's Kā'ricbāpi'tuac, he is dead." When he got close to the tent he took a flat stone with him. He came in. The snakes told him to sit in the rear. He placed the stone at his anus. One snake would go underground and try to enter the boy's body, but struck the stone and would retreat. A part of the stomach called *pîaxīta* was being cooked by the snakes. They gave it to the boy who looked at it and saw it was not well cooked. So he took it and cooked it himself till it burnt. The snakes had put their teeth into it. When the boy burnt it, the snakes suffered pain. When he had burnt the food the snakes saw they could do nothing, so they said they would tell stories. The boy said he would tell stories first and asked them to lie in a circle round the fire, laying their necks on a stick and say, "Yes" when he told his story. So they lay down. He began, "In the fall when it rains, we can hear the rain on the tipi, and we shall sleep well." All answered, "Yes." He went on: "When we sleep among the pines with the wind blowing and we hear the sound of the pines we sleep well." No more answered, "Yes." When he knew that no more were answering he began to cut off their necks with his knife. One woke up and went underground saying to him, "Don't sleep in the daytime."

He came home. He had killed all the snakes except this one which went underground. He told his grandmother he had gone into the tent, made the snakes sleep and cut off the necks of all but one, which warned him not to sleep in the daytime. She told him this thing was going to kill him. After that he would not sleep in the daytime, till one day when he stuck up his arrows round him and bade them watch while he slept. While he slept, this snake came. One arrow fell on his face, but he did not wake up. The snake came up to him. Another arrow fell on his face and wakened him. But just then the snake entered his body. He broke himself in two at the waist but the snake went higher up. He broke his body off at the neck. But the snake had gone into his head. Then he could not help himself. His body lay there in three parts, till all the skin had worn off. The snake said the boy had decayed and it thought of coming out, still it was afraid of the boy and stayed in his skull.

The boy's father was looking down and saw his son's bones lying there; he knew it had lain there for a long time. He sent Thunder down to see the boy. Thunder came and saw the skull. He returned to the father, telling him of the snake in his head. Thunder shot close by where the skull lay. The skull rolled to a washout with its hole facing upwards. Then Thunder made rain. The water came down the washout and filled the skull. The sun came close to the skull and the water began to boil. The snake had a hard time of it. When boiling it stuck its head out, but was still afraid of the boy. After a while, it stuck its head out farther. The boy seized it by its neck and rose to his feet with it. When he stood up with it, he said it had given him a headache for a long time and that he was angry at it. Then snakes had long faces. He filed its face against a stone. When he had worn off its nose and was about to wear out its eyes, the snake promised, "I'll not do anything any more." He let it go, telling it to be a very good creature. It went off, but when at some distance it turned and said to the boy, "Once in a while I'll bite." When Old-Woman's-Grandchild went after it, it went into the ground. This is why snakes bite every once in a while.

The boy came back to his grandmother, and she asked what had been the matter. He told her he had done something that made him lie down for a long time. He went hunting and came to two men who were butchering buffalo. One said to the other he was going to marry Kā'ricbāpi'tuac's grandmother, and gave him some meat. He took it and told his grandmother. The next time he came to these two men again, and they were butchering buffalo. One of them said, "There's the boy whose grandmother you were going to marry." One man took out the foetus in the buffalo and told the boy to eat it. He began to run away. The man chased

him with it. He ran to a tall tree, climbed to the top and stayed there. The man tied the calf to the lowest limb of the tree with a piece of rawhide. The boy stayed up in the tree and did not come down. When he had stayed there a long time, his father above saw it and told someone to see what was the matter. When someone had seen the boy he told his father that the calf was tied to the lowest limb of the tree. The father told people to take the calf away. They did. The boy came down the tree and saw the two men who had done this to him going up the sky. He threw something at them and killed them both. Then he thought it was not good to live on this earth and went up above. He became the morningstar and in the spring when animals are about to have little ones he does not come out, he does not come until all the animals have had their young ones. When one looks for him in the early spring, one can't see him.

(The narrator added that he did not know why the hero was afraid of the calf, also that he did not kill his grandmother, though she was one of the evil beings on the earth, but that someone else killed her.)

Lodge-Boy and Thrown-Away.[1]

1.

A man once went out hunting with his wife. They camped all by themselves. When the man had gone out hunting, a woman came to visit his wife but she always left before he returned. The wife wanted to tell her husband about her visitor, but she forgot. After the second visit she took a little blade of grass and stuck it in her hair as a reminder but when her husband came she forgot again. She did not recollect until she heard the visitor come again; then she wondered that she had forgotten so easily and felt sorry over it. When the woman came in, she cooked for her. Whenever she watched her visitor, she ate like other women, but when the hostess looked away her guest swallowed all the food in a gulp. After a while she went away again. Then the wife took some grass and stuck it into her hair about her temples so as to make her husband ask what it meant. Whenever it was time for her husband to return, this woman dressed up and waited for him. When she saw him, she would joke with him and kiss him. In spite of her reminder, she forgot to tell her husband and did not recollect until after he was gone on the following day. She felt sorry about

[1] The Crow names are Thrown-inside-the-spring (bahā-wua-ci'tu) and Thrown-behind-the-curtain-of-the-lodge (bitā'ricia-arítsia-ci'tu). The three variants are due to Plenty-hawk, Gray-bull, and Grandmother's-knife, respectively. Compare, Lowie, (c), 280; Simms, 303; Wissler and Duvall, 40; Matthews, 64; Kroeber, (a), 77; Dorsey and Kroeber, 341.

it. She heard the woman come again. When she entered, the wife got her something to eat. When she had cooked some meat and put it on a plate for the woman, the visitor said, "That is not my plate." She took it away and brought her another. Still she refused. At last the wife asked: "Comrade, what kind of a plate do you use?" She answered: "A pregnant woman,— that is my plate." So the wife lay on her back, pulled up her dress, put the food on herself, and called her guest to come up. She came, sat by her, and ate. While eating, she bit open her hostess's abdomen and saw that there were two babies within. She took one of them and threw him behind the lodge-curtain, and threw the second one into a spring. Then she packed all her hostess's meat to take it away, burnt the wife's upper lip with a firestick to give her the appearance of smiling, then took a pole and made her stand up facing her husband. When the man returned in the evening, he saw his wife standing at the door watching him. She did not come up to kiss him as usual, so he said, "I am tired, why don't you come over to me?" He approached her and gave her a push, then she fell over and he saw her stomach was open. He cried and jumped on her, then he took her to a hill, and buried her in a pine tree. Then he came back crying all the way.

Whenever he returned now, the boy thrown behind the curtain asked him for food. The hunter heard him, but never knew whence the sound came. Curtain-boy was raised by mice. One day when Curtain-boy again asked for food, his father answered, "Whatever you are, come out and eat with me, I have been suffering." But the boy was afraid to come out. One day his father returned late at night, built a fire, and lay down tired out. Again he heard the voice say, "Cook something and I'll eat with you." The man answered, "Come out and I'll cook something and eat with you." The boy now came out from behind the curtain, put his arm around his father's neck and kissed him. The man cried, then he got up and cooked something to eat. He ate with his own son. That morning and the next day he did not go out but stayed with the boy. The following morning he roasted a buffalo shoulder for the boy and told him he might be back late.

When he had gone, his son went to the spring and met Spring-boy; he saw that he had big teeth. He asked him to come out and play with him. Spring-boy said: "I am afraid of your father." "My father is gone. He is very poor; you have no reason to be afraid of him." The boy then came out of the spring and they played together and ate up the piece of meat left by their father. Towards night, Spring-boy said, "It smells after your father." Then he ran back to his spring and went into it. When the man returned, he saw that the meat he had cooked was all eaten

up and knew that something was wrong. The next day he cooked two pieces of meat. When he had gone, his son went to the spring and called his brother. Spring-boy answered, "I'll ask my 'father.'" This was a being inside the spring that had adopted him.[1] After asking his "father," Spring-boy came up and they played, then they went to the lodge and ate up all the meat again. That night their father returned and cooked something to eat. Curtain-boy had had his fill but said, "I'll eat with you because you are alone." The next morning he asked his father to make two bows and four arrows for him. His father asked, "Why do you want two?" "When one is spoiled, I'll take the other." He told his father not to go away that day, so he stayed and made the bows and arrows. The boy went to the spring. Spring-boy came out and told his brother to ask his father to cook meat and go away. "Then we shall eat." Curtain-boy told Spring-boy he should do so tomorrow, but that today his father was making bows and arrows.

The next morning the man gave his son one bow and two arrows, tying up the other set on the curtain. He went away after leaving twice as much cooked meat as before. As soon as he had gone, Curtain-boy called his brother. Spring-boy asked whether his father had finished the bows and arrows. "Yes, he has made them." He gave him his own set and got the other from the curtain, then both played and began gambling. Each staked one of the two pieces of meat left by their father, and Spring-boy won both. Then he said, "Come over and let us eat." He felt sorry for his brother and asked him to eat too. He said, "Tomorrow have your father roast three big pieces; the one who wins shall eat two of the three." They played until Spring-boy scented the hunter, when he said, "It smells like your father coming" and went back into the spring again. The next day the father cooked three big pieces of meat and told the boy to keep the fire going. As soon as he was gone, Spring-boy came out, calling Curtain-boy. "Can I come in?" "Yes." He entered the lodge and they cooked the three big pieces. When the meat was done, Spring-boy was eager to gamble, for he thought he could beat his brother. They began to play with their bows and arrows, and this time Curtain-boy beat Spring-boy. Spring-boy wanted to play another game but Curtain-boy would not do it. About sunset the hunter came home and asked the boy what he had done with the three pieces of meat and whether there had been any one with him. "In the spring there is a boy that comes out and plays with me. We gamble over the meat. He always beats me and always eats up the meat." Then he told his father how their mother had

[1] The native word for this being is *burukse*, which is sometimes translated "alligator."

been killed. "For three days a woman visited my mother, who always wanted to tell you about it but forgot. She killed my mother and threw one of us into the spring and me behind the curtain. The other boy is in the spring." "Can you get him?" "He has sharp teeth and always talks about his father in the spring and how powerful he is. Spring-boy is afraid of you. Make rawhide cuffs and gloves for me." When the boys wrestled, Spring-boy always bit Curtain-boy, who had to let him go. "Can you get him?" "I have tried several times but he always bit me and I let him go." Whenever the boy caught his brother, he bit him and the spring burst, with fog issuing from it. This had happened three times. The boy told his father to stay close by and watch; he should also bring buffalo guts and pemmican. As soon as Spring-boy was caught and the spring burst and flew towards him, the father was to throw these two pieces into the spring. The next morning the man went out but stayed near by. Spring-boy came out and called Curtain-boy to play. Curtain-boy came with the bows and arrows and lent his brother one set. They began shooting. Curtain-boy wore his rawhide suit. Spring-boy asked him, "Where did you get your clothes?" "My father made them for me." "I want your father to make one for me." They shot their arrows and got to disputing as to which fell nearest the mark. Spring-boy lay down on the ground to measure it, then his brother jumped on him. He had tricked Spring-boy, who had really shot closest. Spring-boy bit him, tearing holes in the rawhide. Curtain-boy called his father, who took the guts and threw them into the spring so that the water went back into the spring again. A fog came forth and covered everything and did not go away. The hunter helped the boy to overpower Spring-boy, and they took him to their lodge. They filed off his sharp teeth, then he was weak. Curtain-boy told his father to sleep with Spring-boy and keep watch over him. Spring-boy said, "We'll have our father sleep between us." The fog did not disappear at all for ten days.

One day the hunter left. The boys stayed home playing. They wondered where their mother was buried and were going to ask their father. When he came back, Spring-boy ran up and said, "I'll ask you something and I want you to tell me." His father told him and then Spring-boy wanted to see the place. His father took him there. When they got back, Spring-boy felt badly over it. One day the father told the boys to stay home, but when he returned they were not there. At last they returned and told their father they had killed something great; it was a buffalo.

The next day the hunter said to his sons: "There is an old woman with a jug; she is dangerous. Whenever she points it at anything it is drawn

into the jug, where it is boiled, and then she eats it." He warned the two boys to keep away from her. He left early, then his sons talked to each other about how they might catch that old woman. One of them said, "Let us catch her asleep." The other said, "Let us take a big rock with us and if she points the jug at us we'll throw the rock in and stop up the jug. That's the way we can overcome her." Spring-boy got a stone. When they got near to the old woman, she pointed the jug at him and he was drawn towards the jug but dropped his rock in and jumped aside, falling down. His brother laughed at him. They asked the old woman where she got the jug and how she used it. She said, "Whenever anyone passes by, I use the jug to call him with." They joked with her, then Curtain-boy said he wanted to look at it and she gave it to him. He looked at it and at last pointed it at her. She went in and was boiled inside. They poured her out then and brought the jug home, waiting for their father to return. They told him how they had got it.

That night the hunter told them about another dangerous being they should avoid. "There is a woman over there with a digging-stick; don't go there." "What does she do with it?" "She always kills animals with it. If she sits down and a deer comes she merely swings it and kills the deer. Thus she gets her food." The boys went towards this woman, wondering how they might overcome her. Finally one turned himself into a butterfly and the other into a fly. They flew up to her as she was sleeping on the ground with the stick in front of her. Curtain-boy, as the butterfly, alighted on the stick, while Spring-boy sat down on the old woman's head. Then they turned into boys again and Curtain-boy took the stick. When the old woman arose, he had it and asked her, "What is this stick for?" She wanted it back, but he said, "I am just looking at it." He knocked her in the head with it and killed her. He took the stick home and showed it to his father, telling him how they had killed the old woman.

Curtain-boy said to Spring-boy: "We'll make our mother get up some way." They were going to start right away but Spring-boy said, "Wait till father comes back, we'll ask him for a stone maul (*bū'ptsa*) and also for a stone anvil (*bī'witce*)." They asked him for these, and the next morning after he had left to hunt, they also took the jug and a flesher to the burial site. Under the pine tree, they discussed which of them was to begin. At last Curtain-boy began. Taking the flesher and tossing it up into the air, he said to his mother. "This flesher is going to fall upon you." Then she moved. Next he threw the jug up and said, "This jug is going to fall on you." Again she moved. Then Spring-boy took the maul and threw it into the air, crying, "This maul will fall on you." Then she got up and sat down. She said to the boys: "I have slept for a long time." They took

her home, letting her walk between them, and hid her. Their father came home bringing some meat. After he had eaten and when he was lying down for a while, Spring-boy asked his father to say something. The man wanted to know what he wanted him to say. Spring-boy said: "Call for your wife to go to bed." The hunter replied: "Your mother died a long time ago, do not say that any more." Spring-boy kept on saying that he should tell his wife to go to bed. Curtain-boy also asked him to say it. At last he said it. Then the woman came out of her hiding-place. They went to bed together. He watched her at night and did not sleep at all. For four days he did not go away but continued watching her.

The father told his boys that there was a tree leaning over that was very dangerous; whenever anything passed, the tree would drop on it and kill it. One day they went to the tree. When they got there, each shot an arrow over the tree, then they raced towards it. When almost there, they stopped and the tree dropped. Then they jumped on it, played on it for a while, and took some of the limbs home, where they showed them to their mother and told her how they had overcome the tree.

Their mother told them there was a little coulée running through a good flat country. "Whenever any one jumps over it, it spreads out, and if he can't reach the other side he is drowned. It is very dangerous. Keep away from it." One day they said to each other, "Let us look for that coulée." They went to look for it. They saw a coulée coming through the flat and were wondering whether that was it. Both shot arrows across, then Spring-boy went back and took a run. As he got near the coulée, he stopped as if to jump across. Then it spread out, but he did not jump at all. Curtain-boy began to laugh, then both laughed. They both started back and ran quickly, then suddenly stopped. The coulée spread quickly and they ran back, then they jumped over it. Then they played with it and drank from its water and jumped about till the coulée no longer spread apart. They came home and told their mother they had overcome the coulée so that it had no more power.

Their mother told them of a man one of whose moccasins was of fire and who was very dangerous; she bade them keep away from him. One day they said they would look for this man. They found him outside his tipi sleeping with his moccasins off. They wondered what they could do to catch his moccasins. They talked it over and at last Spring-boy turned into a whirlwind and got the moccasins. He used them and went round the tipi, burning up both the tipi and the man. They went homeward saying to each other, "In the morning our mother has a hard time building a fire. We'll take the fire-moccasins home for her."

Their mother told them of a buffalo called Bull-dead-wolf (tsī'ruptse'tce),

which had killed many people and was very dangerous. Nothing could be done against it, all were afraid of it. She warned them not to go there, showing them where it lived. One day they looked for it. From a high hill they saw it. Down the hill there were very deep roads. They said to each other: "We'll hide in a deep road, and if the buffalo gets one of us, the other shall kill him." They separated. One ran toward the buffalo, hit its tail, and fled. The buffalo pursued him into a hollow, tearing out a big piece of earth each time it struck the ground. The boys said to each other, "We have met something powerful, we may die." The one running, called for help, then the other shot the buffalo twice right in the collarbone, then struck his tail, and now the buffalo chased *him.* Now the other boy shot it twice in the anus. The buffalo stopped suddenly and after a little while fell dead. They were still afraid of it, thinking it was only feigning death. When they found it was really dead, they skinned it, and took the flesh home. They tried to cook it, but the meat was too tough.

One day their mother said, "Keep away from Red-woman. You can do nothing to her, she is too clever. Her medicines go as fast as a wind and she can foretell the future from the clouds." The boys set out and went away from the lodge for a few days. They stayed in the wood and built a little shelter. Spring-boy stayed there and Curtain-boy went out hunting, bringing home meat. They wanted to find out about Red-woman. One day she came to Spring-boy. His brother had told him not to forget to tell him if she came. Before Curtain-boy returned she left and Spring-boy forgot to tell his brother. Three times she came to Spring-boy and every time he forgot to tell Curtain-boy, not recollecting until after his brother had left. At last he stuck one of his arrows at the door, so that Curtain-boy should ask him what the arrow was for when he returned. Thus he remembered and told his brother about the woman. Curtain-boy wished to go home. Spring-boy did not want to. He said, "First we'll try to kill that woman, then we'll go home." It was she that had killed their mother. One day Spring-boy turned into a little boy and watched what Red-woman was doing. He sat on a tree in front of where she was living. She was lying asleep outside with a digging-stick beside her. That was the medicine she used to kill with. He flew back and told his brother they should go and kill her and then go home. They went there. Curtain-boy jumped on the digging-stick and as soon as she got up they hit her on the head with it, knocking her inside. She was dead. Her lodge was an *acta'tsé* (shelter). They tore it down and burnt it on top of her. The firewood popped out and they heard the woman laughing. Then they threw the wood back again. She continued saying, "No matter what you do, boys, you'll be killed." They watched her closely and each time threw the bark into the fire again.

When everything was burnt up thoroughly, they went home with the digging-stick and gave it to their mother, telling her to dig with it. They were glad to have killed Red-woman because she had killed their mother.

Their mother told them there was a white tipi that was very dangerous and that they should not go there. After a few days the boys talked it over and decided to look for the tipi. Curtain-boy believed what their mother said, but Spring-boy said, "We can overcome that and can kill anything." He wanted his brother to come also. They set out together, but after a while Curtain-boy said, "Our mother was alone, that is why she got killed. I will stay with her this time." Spring-boy went on and saw representations of snakes on the tipi; near the door there was a picture of a snake facing him and in the back were two more snake pictures. Before leaving, Curtain-boy had told his brother that he was going to watch him. Before Spring-boy got to the lodge he met a jack-rabbit and exchanged eyes with him. The rabbit wanted to go away at once but Spring-boy bade him stay till he was able to see well with his eyes. Then he asked for the rabbit's name and it answered, "Running-jack-rabbit." Below there was a big clump of sagebrush and there Spring-boy told the rabbit to wait for him. Next Spring-boy met Old-Man-Coyote, who said "That tent is dangerous, I can do nothing for you. Get a flat stone and as soon as you get inside, put it under you to sit down on." He got a flat stone and arrived at the door. He asked, "Is there anyone inside?" Some one answered from within, "Whom do you want to see?" Spring-boy said, "Is Snake-face there?" "Yes." Then Snake-face asked him to enter and when he got in they bade him sit down in the rear. He laid down the stone and sat down on it. Hardly had he done this when one of the snakes went into the ground and tried to crawl into his anus but struck the stone. After a while a second one tried to do the same. They were all snakes.

They said they always told stories. Spring-boy said: "That is what I like to hear." They began telling stories and he always answered "Yes." After a while, however, he told them they should go on without waiting for him to say, "Yes." So he fell asleep but his eyes remained open because he had borrowed the rabbit's eyes; accordingly, they thought he was awake. The snakes had sticks to rest their heads on. Several of them tried to enter his anus but they struck the stone. After a while he awoke and asked whether he should tell stories. They said he should, and he told them to reply, "Yes." Spring-boy began as follows: "When a big crowd of people move and reach a river, they are always eager to get there. When they arrive, there will be a big shade and the river will be high. We'll smell the river and see the trees and the leaves floating down and the blackbirds singing over the river. After all have camped, everybody will go in for a

swim, and sitting down afterwards in the nice shade they will fall asleep." When he had said this, half of the snakes were already asleep, and no longer answered, "Yes." Then he began again: "In the fall when the leaves have all turned yellow and are falling off, there are sometimes rainy days. They will be out somewhere far along in the evening and get wet, and when they get home they will take a blanket and cover themselves. When they have lain thus for a while, they can't help falling asleep." Again half of the remainder were asleep. He began again: "Late in the fall when the days are windy, they will be out and come back home and lie inside. They will hear the wind blowing, then they can't help falling asleep." Again only half of the rest answered, "Yes," now. The fourth time he spoke as follows: "When they move to the mountains and camp near the pines and the wind strikes the trees, they can bear the rustling in the pines and can't help falling asleep." Now they were all asleep and he jumped up, took his knife and cut off their heads. Only one snake awoke in time to escape. This one said, "Don't do it four times,"[1] and ran underground. Spring-boy could not catch him. Then he called out, "Running-jack-rabbit, I have brought your eyes back." Then the jack-rabbit came out and took his eyes back. Spring-boy returned home. He told his mother, "I went into that tipi and told stories and put them to sleep and cut off the heads of all but one. That one said, 'Spring-boy, don't do it four times,' and went underground." His mother said, "Watch yourself closely."

After a while he went out and slept under a sagebrush. Then the snake came out and entered his anus. As soon as he woke up, he broke himself apart at the waist, but the snake had already gone higher. He broke himself apart at the throat, but the snake was already in his brains. He could not do anything now. One day he made it rain. Where his head was lying there was a coulée and a deep hole. He made it rain till the hole was filled with water. Then he caused a strong wind to come, that blew his skull into the deep hole with water. The snake stuck its head out saying, "It is a long time that he has been dead." Spring-boy wanted to catch him but every time the snake went in again. Spring-boy made the sun shine so that it was very hot and the water began to boil. The snake was boiling in the hole. It said, "He has been dead a long while." It stuck its head out but was afraid to come out and stuck it in again. It did this again. Then Spring-boy got up and caught it. He was wondering what he should do with the snake. He took it to the hills where there

[1] This remark seems to have no application here, but occurs in Old-Man-Coyoté tales, where this character is warned not to indulge in some practice as many as four times.

were big stones and began filing its face off. The snake began to scream, "I'll do nothing wrong any more, I'll never enter any one's anus, I'll be good." Its face was bleeding: the face of snakes used to be sharp and long before he ground it off. When the snake made these promises he let it go. Before it entered the ground, it said, "I'll just bite once in a while." Spring-boy ran towards it but could not catch it. He went back home and told Curtain-boy he had no brains. "I melted my brains," he said. Curtain-boy said, "I'll take little stones and put them in your head." He did this, then Spring-boy said, "I have a rattle now." Then they named him Rattling-head. The boys went about and Spring-boy would rattle his head. There used to be many dangerous beings on earth, but these boys killed them all.

The two boys always went out to hunt. One night when they slept away from camp Long-arm (bā-ā'ritsg·e), reaching down from above, took Curtain-boy up into the sky. His brother looked for him everywhere, making medicine to find him, but all in vain. One day he met Old-Man-Coyote and told him about his troubles and asked for his help: "I will kill buffalo and give you a big feast." Old-Man-Coyote called all the birds of the world to come. All came and Spring-boy killed buffalo and gave the meat to Old-Man-Coyote. When all had come, Old-Man-Coyote asked whether they knew anything about Curtain-boy. He told them that he had been gone several days, that his brother had tried every means to find him, but without avail. He questioned the birds one by one: none had seen him. They were about to go home when one of them said, "Running-crow has not come yet, he is a clever bird, let us wait for him." Old-Man-Coyote waited for this bird, but when it arrived it knew nothing about Curtain-boy.

Spring-boy went home. He lay down one day and looked straight up, thinking about his brother. Then he saw in the sky a little hole through which his brother had been taken. He called out, "Mother!" "Yes." "I see where my brother was taken." He showed her and told her he was going up. He made four arrows, painting one yellow, one black, one blue, one green. He went where no one could see him and shot his first arrow into the air. This arrow was himself. He shot the second arrow still farther, then the third farther still, and with the fourth he landed where his brother had been taken. He stood there. No one was around there. He was wondering where the camp was and where his brother might be. Some one came along and the boy asked where the camp was. It was near a river. Little birds lived there. Spring-boy transformed himself into a poor boy and got to the first tipi. An old woman was inside. He waited without, and she called him in and gave him to eat. After he had eaten,

he addressed her as grandmother and asked whether she knew anything about the boy who had been brought in and what they were going to do with him. "They will eat him, for they have killed many medicine beings on earth. Long-arm brought him here. He made medicine and took him to a second camp and from there, after making medicine, to a third camp and there they made medicine again and then took him to the fourth camp, and there they are going to eat him." The boy asked whether he might get a little piece to eat. She said only prominent people might eat him, poor people would not get anything, so she did not think he would get any piece. He asked her next, whether he might look on. "Yes, some people are going there, you may follow them."

The next morning he followed this party and they got to the second camp, where he again found an old woman. "Grandmother, what are you doing?" She was making parfleches. She told him to go in and find something to eat. He went in. The people in this second camp were storks. He asked her whether he might go to the place where the boy was to be eaten. She told him he might, and he left with a party going that way.

In the third camp he found an old woman working on a hide outside. He came up to her and asked, "Grandmother, what are you doing?" "I am dressing a skin." She told him to go in and have something to eat. Before eating, he asked her, "Where are these people going?" "They are going where they will eat the person brought from the earth. They took him through here yesterday." He asked whether he might see it, and she said, "You'll have a hard time to see it because there are so many people who will look on." He ate and went on with some people toward the fourth camp. The people in the third camp were eagles.

He got toward the fourth camp. He asked a man in his party whether he might get a small piece of the boy to eat. The man turned about and scolded him: "We ourselves shall not get a chance to eat." The boy looked so poor they did not like him and told him to go back. At last he got to the fourth camp, where the people were black eagles. Long-arm was their chief. He got to an old woman and asked, "May I see the boy?" She said, "I don't think so. Go in and have something to eat." He ate and left her lodge, then shot his arrows to the place where Curtain-boy was. Before he got there he played about and stood behind the big crowd of onlookers. There he heard Curtain-boy breathing hard as if in pain. A young man stood near by. The boy asked him, "What are they doing?" "There are two boys who killed many great things on earth whom the black eagles had adopted, that is why they brought him up here to eat him." "Will you hold me up and show me the boy." The young man picked him up in his arms and took him into the crowd. Then the boy saw his brother.

Curtain-boy opened his eyes, and seeing Rattling-head he said, "Rattling-head, why have you waited so long? I have been suffering for a long time." Rattling-head heard him and asked the young man to let him down. Then he walked through the crowd in front of Long-arm, who had his arms wound about the boy so that only his head peeped out. He walked up to him, rubbing his bow and arrows, which turned into good ones. He said to Long-arm, "Let the boy go." Long-arm answered, "I would not let him go, no matter what you did, I'll eat you up too." Near them they were drumming and singing over the boy. Long-arm had a stone and he shot it with the bow and arrows so that everybody could see blood coming from the stone. Again he bade Long-arm release the boy, and again he refused. He took an arrow and shot it through Long-arm, and with a second arrow he again shot him through the heart. He fell dead. Then everyone fled. Spring-boy called them back and told them to bring wood to burn up Long-arm. When they had burnt him up, he told all the birds to come down on the earth. "It is a good place and there is nothing harmful there." He bade all the four camps come down. That is why the birds are on earth instead of in the sky. He took his brother homeward. When he got to the sky-hole, he lent Curtain-boy two arrows, and he himself went down on two arrows. When he got back home, he told his father and mother that they had a hard time up above.

One day he told his parents they would arrange it so that they should live forever. They told their mother to be the moon and their father the morningstar; Curtain-boy was to be the last star in the Dipper, and Spring-boy the eveningstar.

2.

A man left camp with his wife and family. His wife was big with child. While they were out by themselves, the man went hunting, When he brought game he would call his wife and she would come out to take whatever game he had. He asked his wife in how many months she would have a child. She said in ten months, but it was time that month already. When going out hunting, he told his wife not to answer anyone who came to the rear of the lodge. While he was gone another person came to the outside of the rear and struck the tent, asking, "Where is the door?" The woman did not answer, but the child in her womb spoke in the Hidatsa language, saying the door was on the east side. This man outside came to the door and entered. The child in the womb told him to sit on the other side of the lodge. This woman gave the man some meat. He had a face both in front and in the back of his head. When she gave him meat, she

used a rawhide plate. The man acted as if blind; when he touched the plate and found it was of rawhide he said it was not his kind of a plate. The woman took back her rawhide with the meat. Next she used another kind of plate, but he told her he did not use that. So she took bark for a plate, but he said he did not use bark for a plate. So she asked him what his plate was and he told her a pregnant woman was his plate. She lay on her back in front of him, pulling her dress down, and laid the meat on her abdomen. When he came in the man had thrown a stone into the fire, but the woman did not know it. He touched the meat for a while, then took a red-hot stone and placed it on the woman's abdomen. It burned through her. He stuck his hand into her belly and pulled out two children. She died. The man threw one child behind the screen inside the lodge, took the other, and threw it into a spring nearby. Then he came back to the woman and burnt her upper lip so she seemed to be smiling and set her down at the door. Then he ran off.

The husband had killed buffalo and was packing some meat home. When he came close to the door of his lodge he saw his wife at the door, smiling. He called her to come as he was tired, but she kept on sitting there. When he came up to her, he still thought she was smiling at him. He put the meat down and threw aside her blanket. She fell backward, and he saw that her belly was open and that she was dead. Then he cried and went to get poles, made a scaffold right at the entrance of his tipi, laid his wife on the stage and covered her with blankets, but did not tie her up.

He did not go away, but stayed at the tipi, cooking the meat he had brought, and eating it. He ate up all his meat, then went out hunting and brought more meat. After his third return, while he was eating he heard someone behind the screen saying, "Father, give me some of the food you are eating." When he heard this he said nothing, until he had heard it three times. Then he said, "Come out, I am poor and alone." It came out, it was a little boy. The boy ate and lived with him. When they were out of meat the man went hunting, while the boy stayed home. The boy asked his father to make him arrows. The father made him five arrows. The boy went out and came to the spring, and told Spring-boy to come out. Spring-boy came out, looked round, and found no one else, so he began to throw arrows with his brother. He made a hoop, rolled it, and shot at it. They bet their eyebrows. The father came back and Spring-boy ran back to his spring. The man made a new hoop with rawhide netting, and the boy asked him for four arrows. He told him he would use both his left and his right hand. He went out hunting again. The boy saved meat for Spring-boy and gave it to him. He ate and played with the hoop during the day. When their father came, Spring-boy knew

it even when he was still far off and ran to his spring. The third time the man went out hunting the boys played as before. He came back and Spring-boy ran to his spring. The man saw many tracks on the playground and asked the boy whether anyone else had been there while he was gone. He answered that there was. "What was it?" "My mother's son. A man came and threw one of us into the spring and me behind the screen." Then the father asked the boy how they could get the other boy back. He told his father Spring-boy was dangerous, he had teeth that could bite. "We'll catch him anyhow." He made gloves for the boy and himself, dug a hole where they used to play, and covered it with grass and willow. The boy went and called Spring-boy to come out. When the boy came out, he knew his father was about and told his brother he scented him. He kept calling till Spring-boy came out. They played. After a long time, Spring-boy forgot about his father and his odor, and they got into a dispute. The other boy seized Spring-boy who began to bite his hands, but since he wore gloves they were not hurt. He called his father to come as he caught him. The man came out of his hiding-place and took him in his arms. He tried to bite and get away, but could not. He asked them to let him go, that he would stay with them, but he was going back to the spring to give his sharp long teeth back. He told his father to hunt and bring lots of buffalo meat and throw it into the spring. Spring-boy went back into the spring. He had a 'father' in the spring, gave him back his teeth and while he was there, his real father brought buffalo meat and threw it into the spring. The Spring-man took the meat and told Spring-boy to go, that that was his own father. So he came out and lived with his father and brother. The two boys played together thereafter.

The boy stayed with them for two days. Every night when the man went to bed he took something tied in a little bag to bed with him. While he was out, the boys took his bag and untied it. It was found to contain some kind of white powder. They did not know what it was till one of the boys put some on his member. It felt queer and ticklish. Both used it until it was all used up. They put ashes into the bag instead. Their father came back. When he used the ashes it seemed different from what he used before. It hurt him, so he went out in the night and they heard him crying. Then Spring-boy told his brother they could raise their mother to life, that their father was having a hard time. So they asked their father for five arrows and a bow. He made five arrows before he went out to hunt next day.

When he was out hunting Curtain-boy told his brother he was going to revive their mother and Spring-boy said he would try. They took their mother off the scaffold and laid her on a blanket on the ground. Spring-

boy had two arrows, one yellow and one black; Curtain-boy's were blue and green. Spring-boy was to try first; he stood over his mother and talked to her. "When the arrow comes down, you had better get out of the way." So he shot an arrow straight from over the woman up into the air. He told her to get out of its way lest it hit her. Merely her legs moved. Curtain-boy came to her side and shot off one of his arrows. When it came down he shouted to her to get out of the way. Just her head, body, and arms moved. Spring-boy shot his second arrow up; this time it came straight down at their mother. He told her to run out of the way. She rolled away from where she was lying, and the arrow struck there. Spring-boy shot his second arrow. As it came down she stood up and ran. They took their mother to the spring. Spring-boy took his mother in and washed her face and her whole body. He told her to dive twice upstream and twice downstream, and when she came out she was as well as ever. She went back to the tent and cooked some meat there. The boys told her not to go outside till they called her. They went out and played while she stayed in the tent. The man came back with his pack. The boys, who were playing outside, ran toward him. Curtain-boy told his father that Spring-boy had restored their mother. Spring-boy said he had not, that Curtain-boy had. Their father told them not to say that since their mother was dead. When they were close to the tipi, the boys called their mother to come out. Her husband threw his arms round her neck and kissed her. All then lived together. This man was afraid of his two sons.

They lived there for a long time. When they shot at the netted hoop, their father told them not to touch the hoop till it fell down. One day while he was on the hunt, one boy said, "Let us find out what our father told us not to do." When they rolled the hoop, they touched it before it fell, and rolled it again. This time it did not fall but kept on rolling and the boys followed, but could not shoot the middle hole. They followed it over a hill. There they saw a big lake and on it stood a big tipi, half red and half striped. The hoop rolled to the tipi and the two boys followed. It rolled up the side of the tipi to the end of one of the lodge poles and stuck up there. They stood outside and were wondering what to do, whether to ask for the hoop back or not. At last Curtain-boy asked the people inside for the hoop on the tipi. A woman answered. She and a man were inside. The man said to the woman, "Go outside and see. If it is a girl we'll adopt her; if a boy, we'll eat him." When she came out she saw two boys, went in, and told her husband. He told his wife to bring them in, he would eat them. She went out and told them to come in, they would return their hoop to them when they were going to leave. They sat on one side of the

tipi. He told his wife to cook something for them. She put a big kettle with a lid over the fire. While they sat there, the water in the kettle began to boil. The man rose, took one boy, tied his hands behind him, disrobed him, and put him into the kettle. He did the same with the other boy and put the lid on the kettle. While in the kettle they sat in the bottom and were telling each other stories about what they had done. They stayed a while. This man thought they ought to be cooked by that time and told his wife to take out what was in the kettle. She brought a big plate and set it before her husband, removed the lid, took a stick, and stuck it into the kettle. One boy jumped out and stood up, telling the other to come. Both stood up in the tipi. She told her husband to let the boys go, for they were dangerous, and to give them their hoop. He refused, wanting to eat them. Their father had returned home and asked his wife where they were, but their mother told him they had not come back. He said they had done what he had told them not to, but he thought they would get back nevertheless.

The man wanted to eat the boys. He took two lodge poles, tied one of the boys to each pole, with head down and feet up, and told his wife to take one of them. They waded into the lake, went where the water was up to their chests, then stuck the poles into the lake, with the boys' heads down, left them there, and went out. While the boys were in the water, Spring-boy untied his brother's arms with his feet and they sat talking under the water. After a long time, when the man thought they were dead, he dragged the poles ashore. He took out the boys, who stood up. The old woman told her husband to let the boys go, but he wished to eat them, so he took them into his tent again, dug a hole in the ground, built a fire, and threw stones in. He brought some cherry-tree limbs. When the stones were heated, he laid some at the bottom of the pit, and on the stones he laid the cherry limbs, and on the limbs he threw the two boys with their hands and feet tied. He threw some limbs on the boys and on these more hot stones, covered everything with rawhide, made a hole in the middle, poured water down the hole, and covered it with rawhide. Then he put dirt on top and made a big fire. The old couple danced round this fire. When the two boys were in this pit, Curtain-boy told Spring-boy he was burning. Spring-boy untied his feet and arms and told him to sit up. They talked awhile and then fell asleep. They let the fire burn all night. The old couple slept till next morning, then came and spread something by the side of the fire. They removed the dirt from the fireplace. The boys in the pit awoke and when all the covering was taken off they jumped out. The man wondered what kind of boys they were. The woman scolded her husband. The man told the boys she would return their hoop and they might go home. She

took a stick and tried to get the hoop back; but could not do it. She called her husband. When he came out, the boys shot him with their arrows and killed him, but spared his wife's life. They tore down the tipi, broke up the poles, and cut up the cover. They took their hoop back, cut the man's head off, and brought it back to their own tent. There they told their father that this man had boiled them and put them into the water and roasted them. They took the man's scalp, tied it to their own lodge poles, and threw the rest of his skull into a spring.

When the boys got back, their father told them not to go to a certain tree. If anything went under it, it fell and killed it. They started towards it. They got close and ran toward it. When nearly up to the tree, they turned back. It fell to the ground. The two boys jumped to the tree, broke off its branches, burnt it and brought some of its limbs back. After the two boys had burnt up the tree, their father went and saw what they had done, came back, and told his wife about it.

One day the father came back from the hunt and told the boys there was a dangerous place where they should not go. It was a deep coulée, and when any person stepped over it, it spread and closed over him so he could not get out. While they were playing, Spring-boy wished to go there, so they started. When they came near, Spring-boy ran to the coulée, acted as though going to jump over, but stopped. The coulée widened. Both got back and started for the coulée. When they got up to it, they stopped and turned back. Spring-boy ran to the coulée again. When he got to the bank he stopped, and when it got back to its place, he shot arrows across. It returned to its normal place. He and his brother leapt over it. It did not widen any more then. He kept jumping over again and again. When it moved no more they went home and told their father. Their mother told him not to tell the boys anything more about dangerous places for they were sure to go there.

The boys went about and came to a beaver, who cut anything in two with his tail. They asked for his tail, and the beaver gave it to them. They went home and cut wood for their mother with it. Their father told them not to go to a certain high hill, a buffalo living there would suck anything into his mouth and swallow it. They started out for the buffalo. When in front of it, the buffalo saw them, opened his mouth, and sucked them in. While inside they held on to each other. In the buffalo's stomach they found all kinds of animals. They sat inside and scolded each other. They saw the buffalo's kidneys hanging. They touched one and asked what it was. He said it was his slippery stone. They touched the other kidney and asked what it was. He said it was his tobacco. They touched his heart, he said they should not touch it for it was what he did things with (?).

They touched his windpipe and asked about it. He said it was his pipe. Then they cut off these organs. The buffalo began to move about. They cut a hole between his ribs and came out. Spring-boy took the heart with him. They started to run away. A big storm came blowing rocks and stones away. When they shot their arrows, the boys would travel as fast as their arrows. When one arrow struck the ground they shot another and traveled with it. But the wind caught them up. Spring-boy ran into a hole, while the other boy went on. The wind blew him up into the air[1] and kept carrying him until he went to pieces. All that was left of him was a clot of blood, which rested in some trees. After the wind, Spring-boy went out of his hole and went home. He told his father they had killed the buffalo and showed him the heart. His father scolded him.

Spring-boy was all alone at home. He was not so bad as he used to be. He kept looking for his brother, but could not find any piece of him. The clot of blood grew larger and larger till it was of a good size. Spring-boy was able to tell different things from the buffalo's heart, but could not tell where his brother was. Near the clot of blood was a garden, where an old woman lived. She saw some rose berries, picked them up, and found a clot of blood. She thought she would cook and eat it. She took it home and put it into a kettle on the fire. When it began to boil, the boy jumped out of the kettle.[2] She found the boy and kept him. One day while he was out somewhere Spring-boy found him and took him back to their tent. After that they did all the hunting for their father. They would shoot arrows over a hill and kill buffalo and other game. All kinds of bad animals were living then.

One day while their parents were away the two boys closed the door and the smoke hole and went asleep in the daytime, sticking their arrows in front of them. All the stars above got together. They knew the boys had killed the bad things on earth and said that they must be fat from having killed them, so the stars were going to eat them. Long-arm was told to get them, so this day he stuck his hand through the smoke hole, and took Spring-boy up. When the parents came back only one boy was sleeping there. They woke him up and asked where his brother was. He did not know. They looked all around the tent. The remaining boy traveled round with his arrows. Whenever he shot an arrow he traveled just as fast as the arrow, but he did not find his brother. They mourned for the boy.

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[1] The blowing away of one of the twins and his discovery by an old woman are characteristic of the Gros Ventre and Arapaho versions. See Dorsey and Kroeber, 346 and Kroeber, (a), 79.

[2] This is a mere suggestion of the Bloodclot motive found among several Plains tribes, such as the Gros Ventre, Arapaho, Blackfoot, Dakota, and Omaha. See Dorsey and Kroeber, 304, footnote.

Long-arm took Spring-boy together with one of his arrows, but when he got out the boy dropped his arrow so that it stuck where he had placed it before and a piece of the feather of the arrow stuck to the lodge pole. Curtain-boy had looked for his brother several times in vain. One day, while the parents were gone, he closed the door and smoke hole and lay where Spring-boy had lain, wondering where he had been taken to. First he thought it might have been underground, but looking down he saw no hole nor anything else. But there was a small hole in the flaps of the smoke vent. Looking up he saw the piece of feather sticking to the lodge pole. Then he knew his brother had been taken out there and said to his parents, "I'll follow and bring him home." He took his own and Spring-boy's weapons, including the knife the beaver had given them. He shot one arrow through the smoke hole and followed it. When it came to a stop he shot up another, until with the fourth arrow he landed in the sky. He left the arrows at the place where he came out on the other side, but took his knife along. He got to a little tipi, where he saw an old woman, who took him and adopted him as her child. She fed him, combed him, made his moccasins, and otherwise provided for him. She told him in four days the people were going to eat Spring-boy. "We, too, might eat some of it."

This was the day before the feast. They started off for the feast. They came to a man who had fire-moccasins. Wherever he went the ground burnt. The boy cut his neck off with his knife and took his moccasins. The old woman did not know what the boy had done. This man with fire-moccasins was one of the dangerous things above.

On their way to the feast, they came to another place where they found a man with a long knife who could cut anything. The boy told the old woman to go on, went up to this man, cut his neck off, and took his knife. He caught up with the old woman. When they came to a high hill they met a man there and heard drums beating on the other side. They asked where the feast was. He told them where the drums were heard from there Spring-boy was to be eaten. The man said he was going to eat some too, and the old woman said she, too, was going to have some. They came to a large tent full of people.

Long-arm was seated in the rear and had Spring-boy in his arms. The old woman was carrying Curtain-boy on her back and stood at the door. The boy looked over the old woman's shoulder and saw his brother and Long-arm. Spring-boy shouted out to his brother, asking for help, as he was having a hard time. The old woman who was carrying Curtain-boy on his back was the Moon and had known the two boys. Curtain-boy told her to run away and get to her tent as fast as possible. He got down and went to the big lodge. He put on his fire-moccasins. He cut off one

of Long-arm's arms, then the other, then his neck. The people then ran away. He took his brother back and carried one of the arms he had cut off. He came to the old (Moon) woman and stayed there for a while. Before going back to the earth they gave her the other arm cut off and she placed it in the sky. It is now called Hand Star (i'ga barē' etse, star-our-hand). They went back to where they had gone up, shot their arrows down and followed them. When the arrows alighted on the earth, the boys were also down there. They came back to their tent, showed the knife and fire-moccasins and told their parents how to use them. They had killed the bad things above, and also had killed the bad things on earth, but they were afraid of Old-Woman's-Grandchild.

The two boys stayed at home now and hunted for their parents. They would shoot arrows over the hills, call out the game they wanted to kill, and would kill it. While doing this one of them missed the game and shot his arrow into a snowbank, but the other shot a buffalo. The former was gone, for the arrow was his body. The other boy came up after the game but Old-Woman's-Grandchild had taken the arrow, that was why his brother was gone. Old-Woman's-Grandchild made Curtain-boy his comrade. They went round together, killing wild animals. One day they came to two men who were butchering buffalo. One of them told them to sit down and look on while they were butchering. When they opened the stomach, the buffalo had a calf inside. One man took the foetus and asked the boys whether they wanted to eat it. The boys ran away from the calf. The man followed them. The two boys ran up a tree. The men hung the calf on the limb of a tree. The two men recollected what they had done and came to the tree. They found the two boys up there, who asked them to take the calf away. The men told the boys if they did any bad things they would do this again. Curtain-boy told Old-Woman's-Grandchild he was going home, left him, and went home.

When Old-Woman's-Grandchild took Curtain-boy, he could not do anything against snakes, that was why he had got him. Both together came to the snakes' tent. They entered and sat down in the rear; the snakes asked what they came for. They told them they came to tell stories. They began to tell stories. The boys said, "When we move early and camp late in the evening, we usually fall asleep and sleep soundly. On windy days when we do not move and lie in the tipi we sleep soundly. When after being out on rainy days all day we come back in the evening and sit by the warm fire, we sleep for a long time. When we have been out from early in the morning, hunting and butchering buffalo till evening, we are tired and go to sleep right away." Then all the snakes were asleep. Old-Woman's-Grandchild cut off all the snakes' heads except that of one which woke up

and went into the ground. As he went in he told Old-Woman's-Grandchild he would sleep some time too. When they left this place, they went round, sometimes they lay asleep and stuck their arrows up. The snake came underground and went into Old-Woman's-Grandchild's anus. Then he woke up, broke himself off at the hip, but the snake went up. He broke off his neck, but the snake went into his skull. Curtain-boy took the head to a hollow, and then it rained till the skull was filled with water. All this time Curtain-boy watched the skull; when the rain was over, the sun came and the water got to be very hot in the skull. The snake came out. Curtain-boy took him by the neck. Old-Woman's-Grandchild came to life and stood up. He took the snake to some rocks. The snake begged they should let him go, but they refused. They rubbed his face against the stone till it was worn off. Before this the snakes had long noses, but they wore them off. While they were rubbing it, the snake went on begging for mercy, so they let him go after a while. He said, "I'll only bite once in a while," and went underground. This is why snakes do not bite us very often now.

3.

A man and his wife were living together in a tipi. The man went out hunting. His wife was pregnant. Once, while he was out hunting, a woman came in. His wife began to cook meat and gave it to her. She said, "Pregnant women are my plates." The wife lay down on her back. Her guest began to eat the food from her belly. When done, she ran a knife across her abdomen cutting her open, and pulled out two little twins. She threw one of them behind the curtain, the other into a spring. She put sticks behind the woman to make her stand up.

When her husband came back from the hunt, he saw his wife standing. She would not move. "What are you doing so quiet?" He touched her, and she fell down. He looked and saw her belly was empty. He took his wife to one side of the fireplace, cooked his meat in the embers and ate. While eating he heard from behind the wall the words, "Father, give me something to eat." "Whatever person you are, come out and eat of it; I am poor." When it came out, it was a little boy. He told the man what had happened. "While you were away, a witch came. My mother cooked meat for her. When she was done, she said pregnant women were her plate. My mother lay down helpless. She cut her open and threw me behind the curtain and my brother into the spring."

The man cooked lots of meat and left it for the boy when he went on the hunt. When he came back, everything was eaten up. He looked and found

two different tracks. "Make a bow and arrows for me." He cooked lots of meat, went on a hunt, and saw lots of tracks where the boys had been playing. The boy said, "Make me another bow and arrow." The father said, "You're all alone. What do you want with two bows and arrows?" "I want to leave one at one end, the other at the other, that is why." The man made two for him. When he was gone Spring-boy played with him and when his father came back, he said, "I smell your father coming back," and fled to his well. The father said, "There are two of you." "Yes, when you come, he always runs back to the well." "Next time he does so, hold on to him." The next time the little boy tried to do it, but Spring-boy bit him and got away. Then the father made rawhide gloves for the boy. "This time I'll not go away, but shall hide. After you play a while, show him a mark, and when he bends over it, fall on him and call for me, and I'll come too." The boy did this. His brother could not bite through the rawhide. He called for his father and the man held the boy. Spring-boy said, "I am helpless now, but I want to return my teeth to my 'father.'" He went back and returned his sharp teeth to his 'father.' He said, "My 'father' wants to eat, bring a complete buffalo for my father and all will be well." So the man went, got a buffalo, and put it into the spring.

The boys grew up. Their mother still lay where she had been left. When their father went out, Lodge-boy said, "Spring-boy, you say you are powerful, let us revive our mother." Spring-boy said, "I will try to do it." He stamped on the ground beside his mother and said, "Your kettle is overflowing." Her arms began to move. The other boy said, "I'll try now. Your ball is falling on you, look at it." She nearly got up, tried to, but fell back. "Mother, your cherry-masher is falling over you, get up." She stirred, sat up, and fell back again. The other boy said, "When I do it, she'll get up. Your husband has come from the hunt, now get up and see to it." She got up, looked out, and stood still. Both held her and walked with her outside. She became well again. She came and sat down. They gave her water and she drank; meat, and she ate. They told her to stretch. She did and said, "I'm well now." When her husband came home from the hunt, the boys were gone. The woman came out. Her husband got scared. She was laughing for joy. Her husband threw off the game. She started a fire, and put on her kettle. She gave her husband to eat. "You have been dead for a long time, what has happened?" "I was asleep, your boys woke me up." "The boys are crazy."

The man said to the boys, "There is a buffalo on the other side. Whenever anyone goes there, he swallows him. Don't go there." The boys said, "Let us go there." They took long willows and packed them crosswise. When they got close the buffalo swallowed them. Other people

had been swallowed and a number of them were in his belly. Some were dead, some weak, some had just been swallowed. "What kind of people are you?" The kidneys of the buffalo were hanging down. "Brother, what is this?" "This is my stone smoother (*bîɛrac tácu*)." They touched his heart, "What's this, elder brother?" "That's what I go by." They touched the main artery of his heart. "That is my pipestem. What do you want to do with these cross sticks of yours? I know what you are after, you're always in mischief. You knew trees would not come in so fast, but would get caught." "We are going to use the trees for a Sun dance. We'll have it in here. It's just as well." "All right." They put the two sticks together, and one climbed on top. One began to sing. The other danced with a knife on top of his head, point up. He danced under the buffalo's heart, and every time he jumped up his knife touched the heart. The buffalo began to get uneasy. "Cease dancing." They sat down and spoke to the other people: "You're old enough to know better than to let these people die." They cut off his heart and his kidneys. Then the buffalo died. Before Old-Woman's-Grandchild there were many bad animals. This buffalo alone was left now. They cut the ribs open and cut their way out, also taking out the other people in there. The boy's father said, "That buffalo was bad, that's why I forbade you to go there, it's a wonder it did not kill you." "Nothing can kill us."

They sat among a lot of pebbles. "Comrade, cut off a piece of the skin from my temples." He cut it off and spread it out. "Take this stone and make a hole in my head." He did. "Take my brains out." He did. "Are they all out?" "Yes." "Take a lot of little stones and put them in." Now he sewed up his head. "Shake your head." It began to rattle. He came back, and whenever he moved about his head rattled and he was pleased. They came home and were going to eat. He tried to eat without making a noise.

His mother gave him food. He took it as gently as possible but his head almost rattled. "What is the matter, why are you keeping so quiet?" "I have a very bad headache, that's why." He shook and his head began to rattle. When the father came back, his wife told him their son had a headache. "I don't believe it, they are always in some mischief." "No, he has a bad headache and is keeping as quiet as possible." "Mother, come and touch my head, it aches badly." When she came to touch it, he shook it and it began to rattle. She was scared and leapt to the other side of the tipi. The boys laughed.

They went around. Their father said, "All the animals will try to do something to you. Don't separate." Since they always did the opposite of what their father told them, they separated after a while. One day

Spring-boy sat alone on the prairie and Long-arm got him up to the sky. He did not come back to Curtain-boy. The father asked, "Where is your brother?" "When we were out, he went one way, I the other. For three days he has not come back." "Your brother must be dead some place." "No, nothing can kill him. Something must have happened, I'll hunt him today." He got to the place of separation and tracked him. He went to a knoll. His bow and arrow were still there. He looked round and up and saw a hole in the sky where his brother had been taken. The boy brought back the bow and arrows and returned to the tipi. "Did you follow the trail?" "Yes." "Do you know how it happened?" "I trailed him to a knoll, found the place where he was sitting and his bow and arrows. When I looked up I saw a hole in the sky." "Long-arm must have taken him. What will you do?" "I'll bring him back." "You had better not go. If you go, you won't come back." "No, I shall bring him back." He got to the place, shot an arrow at the hole, followed it and climbed into the sky. While traveling he got to a big camp. All the tipis were black. They were raven people. He came to an old woman and entered her tipi. "Where do you come from?" "I have no one that owns me. I came to you." "I have no child, I will adopt you." "Yes." He slept there. At night he asked her, "Have they taken any person past here?" "In this other world there were two boys who were always in mischief, Long-arm got one and they passed here. They took him to another camp and there they'll eat him." "When?" "In four days."

The next day the boy came to another big camp, where there were cranes. He got to an old woman's tent. "Son, where have you come from?" "I have no relatives, I have come here." "I have no children, I'll adopt you." He slept with his grandmother and during the night he asked whether anyone had been taken through that place. "There were two boys always in mischief. Long-arm has taken one through here and they're going to eat him." "How long ago is it since this happened?" "Three days ago they passed here." Next morning he slipped out unawares and went on. He came to another big camp where the tipis were all white. They belonged to the white-hawks. He came up and found an old woman. "Son, where do you come from?" "I have no owner and have come here." "I have no children, I will adopt you." "Yes." He slept there that night and in the morning he was gone. That night when in bed, he asked, "Has anyone been taken past here?" "There were very wicked boys in the other world. Long-arm got one and passed by here." "How many days ago did that happen?" "Yesterday." In the morning he went on. He came to a big camp. About the smoke hole it was all black. It was a camp of eagles. He came to an old woman's

tipi. He went in. "Little son, where have you come from?" "I have no owner, I have been traveling and happened to come to you." "I have no children, I will adopt you." "Yes." He slept with her that night, and heard drums beating. "Grandmother, what's that?" "Two boys in the other world were always in mischief, Long-arm has taken one of them and they're going through performances to eat him tomorrow." The boy was small. "Tomorrow when they eat him, will you take me there?" "Yes, and if they give us a joint of the finger, eat it." Next morning they went. "Grandmother, carry me." So she carried him on her back. They came to the place. People were dancing there and he saw his brother wrapped in Long-arm's arms. He could not open his eyes any more. When the boy came to the door and saw his brother, Long-arm's captive opened his eyes and recognized his brother. He looked round. "He is looking," said someone. Long-arm said, "He's going to die, so he's taking his last look." "Rattling-head, how is it you kept it off so late? You might have come long ago." Then the boy leapt from the old woman's back, jumped up to his brother and stood in the middle of the ring. Long-arm had a round stone for his medicine in the center of the ring. The boy jumped there. Long-arm said, "That sweet thing has come of himself. I was going to come after him." "Long-arm, give me back my brother." "No, I have brought him from afar to eat him. When he is eaten up, we'll eat you too." "If you don't give him back, I'll do this to you." He shot his arrow at the stone and it burst. All the people said, "They're sweet to eat, we'll eat him too." "What will you eat? You are poor and can't help yourselves, you have nothing to kill with. You are weak."

They were all eagles; their tipis were black and white. He came to Long-arm, who said, "Wait a while, I'll give him back to you." "If you had given him to me as soon as you saw me step into the middle of this place, it would be well. But now you'll have to die. You have not the body we have, you are not strong and tough at all." He pulled out his knife and cut off his arms. Where the knife passed, Long-arm's arms fell. The fourth time he cut almost up to his shoulder. He took back his brother. Long-arm said, "I'll behave in the future. Let me live." "No," he said, and cut him in two and then into small pieces. He took a big club, and knocked all the birds down. They flew to escape. "You are nothing but birds, you are not true persons. Henceforth scatter and go all over the world, but never go to a people like these again."

He came back with his comrade. Where he went, all the previous tipis he passed had been left. He came to where he had entered the sky. He shot an arrow through the opening. Where the arrow alighted, they too alighted. The hole was closed up. They came home to their own tipi.

The Orphan's Contest with the Sun.

There was once a very good-looking girl. She got married four times and her husbands all left her. She was crazy over other men. When anyone said to her, "You are pretty and ought to behave better," she would reply, "I want to have plenty of fun before I leave the world." There was a poor good-looking orphan boy; when he came to the first lodge in a camp he would stay there. He would call the woman there "mother" and the man "father" and the young people his "brothers" and "sisters." He was a very kind boy. One day all the young people went out swimming. There were more girls than boys. They were going to throw water on each other. This young woman was there. The girls called her but she would not come. After a while she thought she would bathe and then go home. Just as she got into the water this poor boy jumped in, held her by her arms, and took her to the other girls. Afterwards they went home. When the young woman went home, she did not feel well. The young man had kissed her in the water. That night she went to bed and she thought the young man would sneak in, but he did not come. The next morning the young man woke up, took a bath, and sat down on the river bank. The girl saw him; she took her blanket, and followed him. As she came she saw him sitting by the river. He hid. She thought she might jump at him when in the water and waited. He undressed and went in. Just as he got in, she jumped up to him. She asked him, "Why didn't you come last night?" "You are not my sweetheart, that's why I did not come." "What did you kiss me for yesterday? When we kiss it means that we are sweethearts." He then wanted to possess her. She said, "You are not man enough to do it." He seized her and possessed her. Then they talked for a while and went home. It was the first time he possessed a girl; before this he was only an *aktsixō'xec*.[1] When he got home he met his comrade and told him to fix brass tubes for *axíe nū'wire* braids; then he dressed up. "We'll sport round this girl's camp." Before going, the comrade said, "You had better not go there, she is crazy." "We'll go there anyway, she is very good to possess." They went on and sported round her tipi. She took her blanket and went out towards the woods. The young men followed her. When he caught up she said, "You are not man enough to possess me." He possessed her again. They came back. That night he sneaked into her tipi and slept with her, wanting to possess her again. She said, "You are not man enough." He again possessed her. When he wanted to go

[1] An expression applied to young men from *ak*, "one who," and *tsixō'xec* to practise onanism.

out, she said, "Some day I'll tell you something." He lay down again and asked what it was, but she would not tell. "Some day you'll know." So he went back to his tent.

Before swimming that day when she was kissed by the boy this girl had got married to the Sun. That night the Sun came back and saw his wife asleep with someone else. He got angry and went out.

One night the boy sneaked into her lodge and slept with her. When they talked that night the girl told him to go down below, that she would meet him there. "Then I'll tell you what I have not told you before." Every night before this when he visited her he always asked about the secret and she had never told him. That morning the man waited at the meeting-place. After a while he saw her coming. When she got there he wanted to have his will of her again. She said: "I have been married three winters and three summers." "Whom are you married to?" "I have been married to the Sun." It was fall then. "Try to do the best you can to get saved, the Sun wants to do something to you and me," she said. "I don't care about the Sun, I'll be saved anyway. I am greater than the Sun." "Don't say that, you'll get your fill," she said.

The young woman and the young man came home. The Sun came back to his wife. "I thought you had slept with all of the young men in camp; I think you have not slept with some of them yet." She answered: "There are a few I have not slept with yet, and I want to sleep with them." "I will give a lot of trouble to the Crow Indians for that." When the Sun went away he took away all the grouse and deer and other game with him. When the young man stayed home a single night, his mistress would come after him. She did not want to miss his company a single night. The young men all went hunting, but found nothing. One day the herald cried out, "All shall go hunting! If no one can find anything, we'll get away to some other place!" He told them to stay out for two days. Everyone got back in two days. "We may live." They ate up their dogs.[1] None of the men brought anything, all returned in two days. They left the place. All moved. The young man and his mistress stayed in camp. The young woman had a pinto and a yearling colt. She wanted to take her husband on the horse, but he refused to go. He said he would walk and catch up with her. She wanted very much to take him, but finally went on alone. The young man and woman knew what was the trouble but did not tell the other people. When all had camped, the young woman got there. She waited for her husband to come back. He did not come, so she asked one of her brothers to get a horse for her. He did, then she rode it back

[1] Here the narrator said the people in the story were Hidatsa.

toward her husband. On the way she cried. She met the Sun on the way. She wanted to catch him, but the Sun would not let her come near. "The one you love is over there, sleeping on his way. I'll make all his people starve, except one or two perhaps." He went off. The girl got to her husband, awakened him and brought him home.

When they were home one afternoon the crier called all the men together to talk over the troubles they were having. All gathered together. A cunning man (*warâtsia*)[1] was there, and he observed that that lewd woman had not been with any young man for a long time. "Either the Sun or the Morningstar or Old-Man-Coyote has given us trouble and we can't do anything. Let us move towards the mountains where the grouse stay, and see whether we can get any. That woman and the young man are the cause of our trouble." Everybody else said, "This girl has picked out the poorest boy in camp for her husband." Everyone protested against that. "We'll move early next morning." They broke camp and moved towards the mountains. After all had moved, only the young man was left. He took a stick, used it for a cane, and went on till he met an old dog crying; he cried with it and went on. They had a heavy snowstorm that day. He finally got to the campsite. His wife had kept a corn ball for him. She gave it to him. The young man called the crier of the camp. When he came up to the young man, the latter cried out, "Get me a little piece of fat!" They looked for some fat and could not find it. There was a child who had kept some guts in a quiver and in the guts there was some fat. The crier took it over to the young man. He told all the people in the crowd to get firewood and make a pile. Everyone went out, got the wood, and piled it up. They burnt up all that wood. He divided the fat into four balls. He took one of the balls, threw it on the fire, and ordered the young men to shout. The fire went way up into the air and then it came down. The second time it went further. The third time the fire went further; the fourth time it went into the heavens. Then he sang a song of joy and went through the crowd. The snowstorm was still continuing. He told the women to dig up seven buffalo chips. She swept the tipi nice and clean. In this tipi he made seven buffalo tracks. When they brought the seven chips he told the herald to cry out whether he could find a young man who had not yet known a woman. It took some time to find one. He told him to take the seven chips, and to try to get to the first hill and to leave the chips apart. He went and did so. The orphan told the same boy, "Before sunrise, you must see this place where the chips are." Early the next morning this boy went to the place and he saw seven buffalo lying there. He came back in a

[1] Possibly the hero of a Crow cycle is here referred to (see p. 256).

hurry and told the young man who told the crier to herald it, announcing the people should try to kill all of them and not let one escape. They set out and killed all of them. Everyone was satisfied. All said, "Thank you!" Many of them drank the buffaloes' blood. The snowstorm ceased. He told all the boys they would see a little bird in camp and should try to kill it. They killed it. The second time he said a fox would come to the camp and they should make a trap to catch it. They caught it. He told them there would be a magpie in camp and they must try to kill it. When it came, they killed it. The fourth one to come was a crow and they killed it. The fifth time the Sun sent Old-Man-Coyote. He turned into a person; he was to find out who was the medicineman in camp. They caught Old-Man-Coyote, and made him marry a woman, and kept him there. The young man told all the people to get buffalo chips; he sent them out again, and again they saw buffalo there. They killed all of them. One of them had sores; they killed it too. The young man butchered it. From that time on he did not have to send out chips; the buffalo came by themselves.

They fed Old-Man-Coyote. He schemed how to get back to the Sun. He turned into a wolf, and then they let him go. He went to the Sun and told him it was impossible to starve the people for they had plenty to eat. The Sun was wondering where he had forgotten any buffalo since he thought he had taken away all the buffalo, deer, and grouse. When Old-Man-Coyote went up, the Sun turned these animals loose again, and they came back to earth.

Yellow-Dog and the Morningstar.[1]

The Big Dogs were gathered in a tipi and were singing and having a good time. One of them said, "When the Indians get up meat to dry, we'll take it and eat it."[2] A crier accordingly announced that the Indians were to put up their meat, and the Big Dogs were going to select what they wished. Accordingly, the bravest of the Big Dogs painted and tied on their medicines. One by one they picked out meat and fetched it to the meeting place. It came to be Yellow-dog's turn to go. He passed the tipi of a former sweetheart of his. She had been very loose but lately she had quieted down somehow, and people no longer heard about her escapades. Yellow-dog entered this girl's lodge and found her alone, busy with her quill-work. He said, "I shall have my will of you and go," but she refused. He advanced nevertheless, but she protested, "I am not as I used to be, don't

[1] Compare with the preceding tale. An Hidatsa version has been recorded by Dr. Wilson.

[2] See vol. XI, of this series, 288.

come." Still he advanced. Then she said, "Are you a *man*, and is that why you wish to have your will of me?" He said, "I am Yellow-dog and I am a man." "Well, if you are a man, come on."

This girl had been married to the Morningstar, that is why she had reformed her ways. At night the Star came and knew she had been unfaithful. He said, "You are no good, I have come," and turned away. He gathered together all the buffalo, deer, and other animals, and took them away. It began to snow and never ceased. During the snowstorm the Indians heard flutes blowing. Finally, they had used up all their provisions, and some died of starvation. One night the clouds broke up and the snow ceased. The Indians made up their mind to go to the woods. "If we stay here, we'll all die. We have no wood, let us go there and eat rabbits or anything else we can." They moved, crossed a river, and got to where there were plenty of trees. Yellow-dog was so weak he could not walk any more. The people heard his voice, it was like that of a mourning dog. His sweetheart told her mother: "Make four corn balls." She came back and gave them to Yellow-dog. She asked, "Is that you, Yellow-dog, and are you still living?" "Yes, I am still living." "You said you were a man, how is it that you are unable to move?" "I am a man, but I am now so thin." She gave him one of her corn balls, put her arms about him and dragged him some distance. Then she gave him the second ball, and a little later the third. He was then able to move a little farther. After the fourth ball he was strong enough to walk a little. She took him to her lodge. In the place where they moved there were many rose bushes. Someone gave Yellow-dog a ball of rose berries. When he had eaten it, he felt better.

The following morning Yellow-dog called his comrades, and some of the leading Big Dogs came. He said to them: "I want you to try to find a small piece of fat, if you find one, we shall be saved." They looked for some, but could not find any. There was an old woman living at the edge of the camp with her grandson, whose belly was puffed up. The people said: "This old woman and her grandson are not thin, they must have some fat." The old woman said: "You are able people and more likely to have fat than I." Her little grandson was standing outside shooting at ashes with his arrows. He was wearing a necklace of turtle-shell. He asked his grandmother what the Indians wanted. "A piece of fat. They cannot find any, and I suppose we shall all have to die." The boy said: "Last fall, when we had plenty, I used to give this shell of mine some fat, there is plenty of fat in it." She looked and found an abundance of fat there, then she said to the people: "My grandchild has some fat in his medicine, you may take it." They got a pretty good-sized ball of fat from it and brought it to Yellow-dog. Yellow-dog began to wash it, mixing it with some weed, and divided it into

four balls. He announced that all the able people should bring and pile up firewood. When this had been done, he said, "At night I wish all of you to gather in a circle round this wood and start the fire from all points." He painted himself red all over. The people set the pile afire and called him. He stood at the edge of the fire. "When I sing and throw one of these balls into the fire, I wish all of you to shout. If I do this four times and what I am thinking of now does not come true, we shall all die." He sang a song and threw the ball into the fire, and the people shouted. The fire burst, and the ball went up into the air a considerable distance and stopped. When he threw the second ball in it went up still higher in the shape of fire. The third time he sang and threw in a ball the fire went still farther up and went out. "There is only one more left, and when you shout, don't stop." He threw the fourth ball in, and the fire went high up and out of sight. Then something came out of the fire,— a white wolf that began to bark. So the Indians continued to shout, and the wolf after barking a while disappeared whence he had come. Then Yellow-dog heralded that a Chinook wind would come and melt the snow. All the people went away.

That night a warm wind blew. Yellow-dog asked a friend to bid the able-bodied men search for seven buffalo chips. They brought them and laid them down in his tipi. Then a herald announced: "Tomorrow morning Yellow-dog wants you to climb the highest hill you can see." The men did so, and came back howling like wolves. They reported having seen twenty head of buffalo at a bend in the river. The men all surrounded the herd and Yellow-dog ordered them to kill all of them. So they drove them down a bank, killing all. Now they had food. Not long after this event Yellow-dog again sent out for young buffalo chips. He kept them in his tipi, and no one was allowed to fool with them.

Early the next morning the young men again climbed the hill and returned howling like wolves. They reported seventy to eighty buffalo in the same place. So the men got ready to start, and Yellow-dog again announced that all were to be killed. So the buffalo were killed, and the camp had still more to eat. The people began to fill out and those who had been weakened were again able to get about. Not long after this Yellow-dog again ordered young men to scout in the same place. They went early the next morning and came back howling wolf-fashion and reporting a hundred head. Yellow-dog announced that not one was to be allowed to escape. So all were again driven down a bank and killed. Now they had plenty of meat, and all the people became fat and able-bodied. When the meat was dry, Yellow-dog again had the young men go to the hills. The young men rose before daybreak and went out. They came back howling to report two hundred head. Again Yellow-dog ordered all to be killed.

So they surrounded the herd and began to kill them. One four-year-old buffalo broke through the surrounding circle and got away with arrows sticking in his body. He reached the place where Morningstar had corralled the buffalo and fainted.

Morningstar said: "I thought I had all the animals in here, how do you come to have these arrows in you? Did I not see you, or how was it?" The four-year-old replied: "We were among the pines on a mountain called Mountain-Chief and never came out, that is how you never missed us." "How many of you were there?" "About two hundred." "How did you come here?" "We were traveling over here, but got tired and lay down to rest. We slept close to the camp. They found us and killed all but myself. I alone escaped. This is how I came to have these arrows in me."

Morningstar called all the animals. "I wonder how this has happened, it must have been through Old-Man-Coyote, he has power." First, however, he asked a wolf lying there, who had no hair: "Is it you?" But the wolf looked so old and weak that he did not suspect him. Then he asked Old-Man-Coyote, "Did you do it?" "No, I know nothing about it." Then he told a little sparrow to look into Yellow-dog's tipi. When the wolf heard of the sparrow's mission, he sent his own spirit out of himself to Yellow-dog and told him: "Morningstar is sending a little sparrow, have the boys lie in wait for him." So a herald proclaimed that all the children were to be up very early, to lie in wait for the sparrow and to kill him. Very early the next morning the sparrow came, going from one place to another and eating meat, when the boys killed it.

Morningstar waited for his messenger's return, but the sparrow did not come back. He thought, "I wonder why he never comes back." Finally he sent out the magpie, but the Wolf advised Yellow-dog to have it killed in the same way. Yellow-dog had a herald announce that a magpie was coming, and that the boys were to bait it with meat and kill it. So when the magpie came, plenty of meat was scattered about, and when it came to a certain spot it was shot and killed. Morningstar waited for the magpie, but it never returned. Then the Star selected the fox: "You are a good runner, sneak round at night." But the wolf again warned Yellow-dog, and he had it heralded that the young boys and the young men were to set fox traps. The fox came to the camp at night. He smelt cooked meat, and it made him feel hungry. He got to the edge of the camp, and smelt some guts. He thought, "I'll eat some first, and then go to the camp." When he touched it, he was trapped, and he did not return.

Morningstar said: "I have sent them out, and they have not returned. Do you, Old-Man-Coyote, go now. You are a person and an able one, do you go straight and find out how they are." The wolf told Yellow-dog:

"Now they are sending Old-Man-Coyote. Have no fires in the tipis save in your own. Have your wife bathe and lie there unclothed. Have buffalo ribs cooked. When he sees the meat, he will get hungry. Say to him '*mirúpxek·ā'ta*,[1] come in.'" Yellow-dog had a herald proclaim that all the people should have their supper and go to bed early. He had his wife put ribs on the fire, then told her to bathe and smoke herself with incense. He took a pipe, filled it with tobacco, and waited for his visitor. By his power he knew when the door moved ever so little. Old-Man-Coyote saw the meat and the woman. Yellow-dog said, "*mirúpxek·ā'ta*, come in." So he came in. Yellow-dog said, "Have your will of the woman first, then you may eat." He had his will of her, then washed, and the woman prepared the buffalo ribs for him. When he had done eating, he felt well. Yellow-dog and Old-Man-Coyote smoked together. When they had smoked, Old-Man-Coyote said: "*mirúpxek·ā'ta*, they took all the animals away to destroy you, but now that I have come you shall live. Since you have smoked with me, I'll go up and tell him that there is no snow on the ground and you have plenty to eat. Then he will storm again. Take the pipe bowl from the stem, then raise the stem, and it will knock him down. "I'll go now, I was hired to come here." Yellow-dog said, "He wants to know how we are, take this heart-fat and show him."

Old-Man-Coyote came to Morningstar, handed him the fat and said: "Here, take this, you who are trying to destroy people, even the woods close by are full of meat." "Where did you get this fat?" "They had it in their tipi, smoking it. I stuck my hand through the smoke hole and took it to show you." Yellow-dog had said to Old-Man-Coyote, "Give this to my father to eat." Morningstar said, "You have adopted that fellow, I do not believe you." "No, I have not adopted him." Then Morningstar himself said, "Give the fat to that old wolf there." So he gave the fat to the wolf. "Well," said Morningstar, "they have plenty to eat, but I'll torment them with a storm." So he caused a storm to rage. Yellow-dog bade the Indians stay indoors and tie up their dogs, telling them he was going to do something. He said, "Old-Man-Coyote, I'll do what you bade me." He threw the pipestem toward the flute heard during the storm, and the flute was heard no more, and the snowstorm ceased. When the flute-player returned to Morningstar, the latter asked, "Why are you back so soon?" "Yellow-dog knocked me down." "How?" "With a pipe-stem." "We can do nothing then. All of you animals, go out and scatter over the world."

Then the Star said, "We'll have him killed in the spring in battle."

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[1] See p. 55; the form here given has the first person possessive pronoun prefixed.

Coyote told Yellow-dog: "When you have a sham battle in the spring, wear a war-bonnet with tails and ride a pinto horse. Thus the Morningstar will know you." When spring came and they had sham battles, Yellow-dog twice put on the dress recommended by Coyote, and the Morningstar saw him. At night, Old-Man-Coyote visited Yellow-dog and said, "*mirúpxek·ā'ta*, they are going to raid you in two days. Take a poor man to ride your pinto, have him paint like yourself, and wear your bonnet and red robe. You shall ride a black horse, paint yourself red, and carry a sword. On the enemy's side will be a man with a two-tailed bonnet, riding a black pinto and carrying a club. This man is the child of Morningstar. When you fight, this man will knock down your substitute with his club. Then do you with your sword make a motion above his head." Yellow-dog had a herald proclaim that they were to be raided and that all were to get ready. So next day they painted up and prepared for the battle. Yellow-dog called over a poor boy: "Come here, I'll paint you up and sing for you." He painted him in his own style and made him wear his clothes and sang praise songs for him while leading him round, so that the other young men were envious of him. "This young man is poor, I'll let him strike the first coup."

At noon the battle began. Morningstar's son saw the poor boy dressed in Yellow-dog's clothes and killed him; that is how he struck first coups. "Now I have killed the strongest one, let us make a run and take their wives and children." Then Yellow-dog met him and threw his sword over the Star's son's head; his real body being above his head, the Star's son fell. Yellow-dog took his horse and bonnet. Star-child had taken those used by the poor boy. Yellow-dog chased and killed many of them. When it was all over, the enemy found that they had killed only a poor boy, and that Star-child was killed.

Corn-Silk and her Son.[1]

There was a pretty Hidatsa girl. Young men wanted to marry her, but she refused. Whenever a suitor offered her horses, she would not take them. Once a man brought ten horses in order to get her, and there was a good-looking pinto among them. She had three brothers (*icbatsɛ'*). The youngest of them said, "Elder sister (*makú kāta*), marry him so that I may own the pinto." She answered, "No." "Why not?" "I don't like to have children, it would make me dirty." Her brother said, "There

[1] Told by Plenty-hawk. This tale contains the Bluebeard and the Piqued Buffalo wife motives. In an Hidatsa version of the Corn-silk myth, the heroine marries Worm-face (see p. 119).

have been many men who wanted to marry you. Why didn't you take any of them? Do you want to marry Iaxpawéaxic (One-feather-gone-from-his-wing?)?" "Yes; that is the one I want to marry."

She made a great many moccasins and corn balls, packed them on her back and went away. After the first coulée was passed, there was a truly white tipi there. She stood outside, and one of the inmates looked out, then turned back again and said, "There's a poor person standing outside, we'll call her in." They called her and bade her sit on the left side. She unpacked her load, took out some corn balls, and gave them to the people inside, who were mice. She did not tell them about her getting married, but they knew before she spoke. They said, "We can do nothing for you. Your husband is bad, you'll not come back alive if you marry him. You will get to another lodge on your way. We can't do anything for you." After she had gone a while she came to the place the mice had told her about. She stood outside. One of the inmates came out and went in again. "There is a poor person out there, call her in." They called her and told her to sit on the left side. She unpacked her load and gave each of them a corn ball. Before she had told them anything they knew about her marriage. They said, "We can do nothing for you. That man is wicked, he kills every wife he gets. You will never get alive again." They told her she would come to another lodge. When she got there, she found it bigger than the others. She stood outside. One of the inmates came out and turned back. "There is a poor person outside, we'll call her in." They called her, and she sat down and gave each of them a corn ball. They were glad to get corn balls. The people of the first lodge had been little black mice, those in the second lodge were somewhat bigger black mice, those in the third were mice with white streaks on the chest. These last said, "We cannot do anything for you. Where you are going, it is very bad. You will get to another lodge and there they may be able to do something for you." She got to the fourth lodge and stood outside. One person came out and turned back again. "There is a poor person outside, call her in." They called her in and made her sit down. She unpacked her food and gave each one a corn ball. These people were badgers. They were glad to get the corn balls and said, "You have fed us, we'll try to help you. This man you are going to is the most powerful man that ever lived on this earth. His mother is a good woman. When you get there, they'll be very kind to you. After you have slept with him several times, he'll have you dress up and try to take you for a swim. Before you go in, he'll carry an old buffalo skull with him, lay it down at the bank, and bid you stand on it. Instead of doing so, shove the skull into the river with your feet. Say to your husband, "I am not going to live, so I will shove the skull in."

She left the Badger lodge and got to One-feather-gone-from-his-wing's tipi. As she approached it, her husband's mother came up, kissed her, took off her load and put it on her own back. She took her inside and put her on her son's bed. After a while her son came, and she told him, "Don't kill this woman as you have killed your other wives." He entered and sat by the girl. The girl said, "I have brought you some moccasins and something to eat." She took out a pair of moccasins and gave them to her mother-in-law, who fitted them on and liked them. She also gave the old woman her corn balls.

On the fourth day of her arrival, the man was going to take her out for a bath. He always did this early on the fourth morning. His wife painted herself and dressed up well, then he took her out. Everybody wanted to see her. Her mother-in-law cried. They started for the river. The man took an old skull, laid it on the bank and said, "Stand on that." She answered, "I am not going to live, I am going to die anyway." Having said this, she shoved the skull into the river with her feet. There was a monster in the water which had always eaten up the man's wives and now devoured the skull. The young woman lay flat on the ground. After she had kicked the skull, her husband turned into a big bird. He flew up a little ways and whistled, then came down to seize his wife, but the badgers were underground and held her. He tried this three times. The fourth time he came near getting her. The badgers told her to tear off his shell necklace. They were exhausted. She tore off his necklace. It was his medicine and now he no longer had any power. He flew a little ways over a hill, returned and transformed himself into a man again. He could not treat his present wife as he had the others, and the other people made fun of him because she was more powerful than he.

They returned home. After a few years she gave birth to a little boy, who grew up. One day the woman, whose name was Corn-silk (Apī′c) lay down and felt lonesome. Her husband asked her, "Are you lonesome?" "I never thought of home until today. Today I thought of it, and I am homesick." Her husband said, "We'll return to your home." They went. There was a big crowd there and when they saw the couple coming, they said, "One-feather-gone-from-his-wing has got married, he's good-looking."

They lived there for a while. The badgers had told Corn-silk to make a pocket in the back of her dress, to put her husband's necklace into it, and always to sit on it, for it was her husband's heart. One day they went swimming with their son. Suddenly the boy said to his parents, "I have found this big shell." He had found the necklace. Both ran out towards him. His mother said, "Bring it to me," but her husband ran faster and got it. As soon as he had it, he flew up as a bird. He had named his boy

Looks-down (Awác-i'k·ac). He circled in the air higher and higher. While up there, he spoke to his wife, saying, "I will always help you. My boy shall be the same kind of a man as myself." When the woman and her boy came back from the river, the people made fun of her, saying, "Your husband is a bird, he has gone away from you."

The boy grew up to be a man. Every day he would dress up and go to a little hill. He would pile up rocks for a seat, sit down and look down on the camp. His mother would dress and paint up, go a little ways, and play the ball-kicking game (*bū'ptsarap`īu*) all by herself. She was crazy with love over her boy, who looked just like his father. Whenever he went to the rock pile, he stayed till sunset, and then came back. One day he stayed till nightfall. Then down below he heard a voice singing and above, farther away, he heard another. A woman came up to Looks-down and sat on the left side, another came from above and sat on his right. The one from below had black hair, the one from above was yellow-haired.[1] Both were good-looking. Both had been singing about the young man's mother. "The mother of the man I love loves her own son." The woman from below brought a left moccasin for the boy and also some corn balls on a plate made of a buffalo head. The woman from above brought him a right moccasin and some corn balls on a wooden plate. Looks-down did not know which to take first. The woman from above spoke and said, "Take mine first, for the other one gets angry easily. I don't get angry, so take mine first." Then Looks-down got his left moccasin, put it on, and ate up her corn. Then he put on his right moccasin and ate up the other woman's corn also. He said, "Let us go home." Both were his wives now.

When they got home they entered Looks-down's lodge. One of the women took off her left moccasin and gave it to Looks-down's mother, also presenting her with corn balls. The other gave her mother-in-law her right moccasin and her corn balls. Looks-down's mother waited to see which she would put on first. The one that came from above said, "Put the other woman's on first, for she gets angry easily. I do not get angry about anything." So the older woman first put on the left moccasin and ate the corn balls given by the same woman, then put on the right moccasin and ate up the other portion of corn balls. The name of the woman from below was Buffalo-woman, the one from above was called Corn-woman.[2]

That night they went to bed, Buffalo-woman lying next to the tipi cover and Corn-woman on the other side. Both rested their heads against their

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[1] Cf. Walker, 183.

[2] These names occur in an Omaha version of the Piqued Buffalo Wife tale; see J. O. Dorsey, (a), 157, but more distinctive analogies are found in the Skidi variant, Dorsey, (b), 62, and the Oglala version, Walker, 183.

husband's shoulders and he had his arms round both of them. After lying thus for a while, Corn-woman said, "Turn to Buffalo-woman first; I do not get angry." They slept together for some time, then Looks-down's mother said, "Each of you shall have a separate bed." Accordingly, henceforth he slept with his wives on alternate nights. After a while both were big with child. Buffalo-woman got sick first. Looks-down's mother said she would get a doctor, but her son said, "I'll doctor them myself." When sick, Buffalo-woman got up with her blanket and went out. Looks-down went out also to find out what kind of a woman he had married. He got to the rock pile on which he used to sit and flew up into the air. Looking down, he saw his wife go to a buffalo wallow. There she was going to give birth to her child. She turned into a buffalo. Watching her, her husband saw her give birth to a calf. Then she turned into a woman again, and the calf into a baby. She picked up the child and went homeward. Looks-down now knew what kind of a woman he was married to. He flew down to the ground and became a man again. He went home and after a while the woman came in with her baby. After a while Corn-woman became sick. Looks-down's mother said she would go for a doctor, but her son said he would treat her himself. When she got sick, she took her blanket and went out to a cornfield. When she came out, she wrapped up her baby in a deer hide and came home. Her husband had flown up from his rock pile and watched her as he had done before in order to find out what sort of wife he had. Both children were boys.

After a while the boys grew up. The Buffalo-boy whose name was Calf had a *bātsī' kisùa* game, and the other was always jealous of him.[1] They fought over it. Corn-woman said to the other wife: "Why don't you tell your boy to give it to my boy?" She got angry and they had a quarrel. Buffalo-woman said: "You have made many people tired."[2] Corn-woman replied: "I have saved many people from starving. You have a black, wet nose. You have caused many people to starve."[3] Buffalo-woman took her son and went outside. After a while Corn-woman also was going to start. She said to her husband, "Follow Buffalo-woman, do not follow me. I am way back in the ground."

A short time after they had gone, Buffalo-woman's child turned into a calf. Looks-down went to his rock pile, flew up as a bird[4] to look for his wife and saw her on the flat with her calf-child. There were some thorny bushes there. They looked for a passageway, finally found one, and passed

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[1] Cf. Walker, 184.
[2] That is, in working cornfields.
[3] That is, by keeping away from the people.
[4] Cf. Dorsey, (b), 65.

through it. Then she put up a tipi, built a fire, and cooked a meal. Her husband kept watching her. When the tipi was up, he came down, sat on the ground, and became a man again. He walked toward the tipi. Before he got there, his little boy ran up, wondering how he got through the bushes. His father said, "I came through the bushes where you came." "How did you get through?" "I came the same place you did." The boy took Looks-down into the lodge and bade his mother give his father something to eat, but she would not do it and did not look at her husband. That night the boy slept with his father, the woman did not sleep with her husband. Early in the morning Looks-down got up, and there was nothing there and no one in the camp. He flew into the air to look for his wife. He saw them coming to the flat, looking for a passageway. They found it and went through. The woman put up her tipi and prepared some food. Looks-down came again. The boy ran up and asked him how he had got through the valley. "I came through the same place as yourself." The child and his mother ate and the boy asked her to give his father something to eat, but she paid no attention, so Looks-down had nothing to eat. That night he slept with his boy. When he woke up the next morning, there was no one there. He flew up into the air and saw them on the flat. There was a big wood there, and they were looking for a place to get through. They found it, and the woman put up her lodge, built a fire, and cooked. Looks-down came down. As he approached the lodge, the boy ran towards him. "How did you get through the big wood?" "I came through where you did." The boy did not know his father was a bird. They got to the tipi. The boy said, "Give my father something to eat." She paid no attention and would not talk to her husband. He slept with the boy that night. In the morning they were gone. He flew up into the air to see where they had gone to. A big sea was in their way. They tried to find a place to cross. Looks-down was up in the air and said, "If you kill my boy, something is going to happen to you." At last they got through the sea. There was a little hill there. The boy stopped there, while his mother went on. He came up to his father and said, "I will tell you something. Over this hill are a great many lodges of people. When we get home, there is my grandmother. She is bad and is going to eat you."

All three arrived at the camp. The boy's grandmother opened the stone door to their lodge, and the woman and her son entered. Looks-down took one of his feathers and stuck it on his forehead. The old woman at once shut the door, but he blew in as a feather.[1] The grandmother said, "You have brought something powerful." Inside the lodge there were ten buffalo

[1] Cf. Walker, 186.

and ten calves. They all looked very much alike. The old woman said to Looks-down, "From among these ten calves you shall pick out your child." The calf told its father, "I will move my left ear, you will be able to recognize me by that." [1] Accordingly he picked out his boy, and the old woman said to her daughter, "You have brought something powerful."

Next the grandmother wanted him to pick out his wife from among the ten buffalo. The calf-boy told his father he would play about and coil his tail round his mother's back so his father should be able to recognize her. Accordingly, he picked her out. In the lodge, there were ten beds, and the old woman wanted him to find his own. The calf-boy told his father he would go there and switch the pillow with his tail. So Looks-down said at once, "Here is my bed, I can tell it as soon as I look at it." The old woman said to the ten buffalo, "I was very eager to eat this man. She has brought something powerful." These ten buffalo were women who would bring home husbands for the old woman to eat. The grandmother said, "Now this man is tired and I'll get into a sweatlodge with him." Early in the morning she prepared the fire and got the poles. She had big stones and kept on building the fire till noon. She wanted to get the stones very hot so as to burn up the man. They covered the lodge and put a thick cover over it, and seven buffalo lay round it so Looks-down should not get out. The old woman had two big frogs for earrings. The boy said to his father, "Now you will surely die." They went in. Before entering Looks-down looked for bushes growing in the prairie. He took one bunch of these bushes, picked a louse from his head, and wrapped it up right in the center of the bundle. While doing this, he told the louse to fight the grandmother and talk to her. He took an ant, which was his own body, buried it under one of the sweatlodge poles, and put a cover of dirt over it. The old woman poured water on the stones for a while. The louse said, "I want it hotter." The old woman made it hotter and hotter. Her frog earrings would keep watering in the sweatlodge so that she could not burn, but now they had no more water left and she fainted, first telling the buffalo outside to run away from the sweatlodge. They uncovered the lodge and dragged her out.[2]

The old woman said to Looks-down, "I should like to have some firewood from over there. There is an old tree there, I know it is rotten." There was a big thunder nest there, and when anything, person or animal, came near it got killed. Looks-down prayed to his father to help him because the old woman wanted him to get wood. So a storm came, lightning struck the tree and broke it into little pieces. He packed it on his back

[1] *ibid.*, 188.

[2] For the sweating-test cf. Dorsey, J. O., (b), 160; Dorsey, (b), 66.

and took it home, saying to the old woman, "Here is your wood." He unloaded it.[1] The grandmother said to the buffalo, "I have been hungering for a person, but you have brought something powerful; I cannot do anything to him."

The old woman said to Looks-down one day, "I have a friend out there, who has a big dog,— a big wolf with a red breast and red all over the head. I should like to get that." Her daughters were saying to her, "Whenever we got married, you ate up our husbands, now you could not do it." The dog the old woman was talking about had big teeth that could tear up anything and she was hoping he would kill Looks-down. Looks-down prayed to his father again: "This old woman wants a red-breasted wolf for a dog, help me get it." Looks-down's father was gone for a long time, then he got to the wolves and said, "Looks-down is my son. She wants one of you as a dog, don't bother him." Then he was gone. When Looks-down came to the wolves and got one of them, they did not bother him. Though the wolf growled and howled, he carried it home on his arm and brought it to the old lady. Its eyes were sticking out and the teeth were plainly exposed. The old woman said, "Let it go, you have brought it." He let it go and it went to its den. She was afraid. Looks-down's wife scolded her, "You cannot do anything to him, so let him go; don't bother him." But she was very eager to eat him and said, "I am very hungry for a person."

The old woman said, "I saw my friend making some sticks. I should like to do that, get me some sticks." These sticks were to be got from a hollow between two high hills. Looks-down set out and prayed to his father to gather all the birds in the world on one of the hills. He found them there and wanted to find out which was the swiftest. He asked several of the birds, and they all said that they could not go so fast as the swallow. Looks-down gave a knife to the swallow so he might cut wood in the hollow and then fly away. The swallow flew up, came down swiftly, and cut one of the sticks. As soon as it had got out again, the coulée closed up. The two hills were the old woman's knees and the sticks her pubic hair. Three times it went in, cut sticks, and got out. The fourth time she caught the end of its tail on her knee. Looks-down prayed to Corn-woman. She helped by growing between the knees and loosening the feather that was caught. Before leaving Corn-woman had promised to help him. He brought the four sticks to the old woman.

The old woman said to Looks-down, "I will run you a race. This shall be the last trial. If you can beat me, I can do nothing against you. I'll bet all the buffalo against your body. Pray to anything you wish in this

[1] In the Pawnee version this test likewise immediately follows the sweatlodge episode.

world. If you cannot beat me, I'll eat you. I'll try very hard to get you. We'll run round the world. There are four places where it is braced. If I come to the braces first, I'll paint them red; if second, black." Looks-down's father called on all the birds in the world to try to get a runner. All of them gathered, and the snipe said, "I'll help him out." The duck also said it would help, and the magpie was going to run for him. The old woman was going to use a cane, and the duck was going to make mud so she would get stuck. The snipe was going to put a stone under her cane so she would slip. When they were going to start, the old woman slipped and the magpie got the start and went ahead, keeping ahead all round the world and painting the braces red before the woman got there.[1]

After the race the old woman said, "If you can see all the world, I'll give you all the buffalo." Looks-down called together all the birds in the world. The stork got up and said he would help him, the crane and the crow also promised to help. The stork began and took Looks-down up as far as he could. When he got tired, the crane took him farther, and the crow farther still. He asked Looks-down, "Have you seen all the world?" "No." He took him farther and farther, asking him again till he answered, "Yes." Then the crow flew down, and Looks-down thus won all the buffalo.

Then all the buffalo came this way across the big sea. Corn-woman said to Buffalo-woman, "You always starve people." That is why the buffalo are all gone. Corn-woman said, "I have saved people from starving." That is why the people have corn now.

The Buffalo-Wife.[2]

1.

Some young men were on the warpath, one of them retraced his steps. He came to a coulée. A buffalo cow was stuck in the mud. He came up to her, touched her vulva and lay with her. After he was through, he helped

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[1] The Arapaho variants have the buffalo-child racing in his father's place, a feature shared by the Arikara. The Pawnee and Omaha both have a race between the hero and his mother-in-law; again the Pawnee version has a number of Crow details. Thus, both tribes have the wager of buffalo against human lives; the old woman's cane is common to them; and the magpie figures in both versions.

[2] See p. 110 where the buffalo wife motive appears in a different setting, with Corn-woman as the second wife. In Simms' version (289) the place of Corn-woman is taken by an elk cow.

The story is shared by the Assiniboin (Lowie, (d), 195), the Cheyenne (Kroeber, (b), 186), Arikara (Dorsey, (a), 194), Skidi (Dorsey, (c), 284), Arapaho (Dorsey and Kroeber, 326, 388, 395, 404), Blackfoot (Wissler and Duvall, 117), and Omaha (J. O. Dorsey, (a), 157). None of these parallels seems to be distinctively of the Crow pattern.

her out of the mud, and both went off. He came home and lived in the camp. This cow got to be pregnant. She gave birth to a calf, a little male, which was the child of the Crow.

The buffalo cow told the other buffalo, "The father of my child is a human being, I'll take it to him." She brought the child to the edge of the camp. They heard in the camp that a nice young woman and child were there. The cow said to her son: "Go out where that young man is, and say 'father' to him. He'll take you up and ask you, 'Son, when was I your father?' He looks like you. Tell him, 'At the time of the mud.' Then he will know." The young boy came over to the young man and addressed him, 'Father.' "Son, when was I your father?" "At the time of the mud, at that time." "Where is your mother?" "Over there." "Let us go to your mother." They came up to her. She said, "Your child wanted to come so badly, I have brought him." "Let us go to my tipi." They stayed there, and everything was well.

The woman said to her husband, "I don't care whether you beat me, but do not call me any names." She stayed there for a long time. The young man married again. The woman got into a quarrel and the husband said to the buffalo cow, "You are like a ghost." "I told you not to call me names — you have done it." At night they went to bed, the husband on the right side, the woman on the left. At night he always watched both wives. He woke up and touched the side, and the cow and her child were gone. He went outside, they were not there. He looked for them, but they were gone. He tried to find their tracks, at the edge of the camp he found the tracks of a buffalo and a calf. Thinking it was their tracks, he tried to follow. A winter sparrow came and said, "That's your wife's track, they have got to a big herd now."

He went home and had moccasins made, got a lot of arrows, came to the tracks, and met a little wolf who took him to the big herd of buffalo, saying, "Your wife is in that herd." He went to a knoll close by and began to cry. From the herd came a young calf running. This was his son, "Father, you are always crying, I do not like it, stop crying. Tomorrow we'll have a lot of calves pass by you, if you can pick me out, they'll let me go with you. When we pass, I'll shake my left ear, by that you'll know me. A whole lot of calves all looking alike will pass. If you don't know me the bulls will trample on you." When the calves really passed by and came opposite the man, the calf moved its left ear and he knew it as his own.

"Tomorrow they'll have the cows pass and if you don't pick out my mother, they'll trample on you. Tomorrow when we go to the water, I'll get into the mud and play with my mother, climb on her, and from her tail down her legs will be all mud. I'll mark her." The cows came the next

day. The man watched. As the cows passed, he saw the mark on her thigh. "This is my wife." He picked her out. "You have found both, you may take them back." So he brought her back. Now he did not call her names any more.

2.[1]

There was a scabby buffalo. By a spring there was a big muddy place, black with mud. She got stuck there, she was sitting there. A youth came there; he had never known woman. It was a female, so he possessed her. Then he sat still for a while. Then, after a long while, when he became inflamed with passion, he again possessed her. "Wife (hē' ha), having possessed you, I shall go." Then the young man went and got home.

That winter this buffalo became pregnant. Then in the spring she gave birth to a child, a male. When it was born, she looked at it: it was human. When calves are born, they walk, that is why straightway he stood up. She followed him. Then because they were medicine, they transformed this little person into a calf. The little child of the buffalo possessed by the Crow had no buffalo father. "Mother, where is my father?" he asked. "You are an Indian (ā'k'e-wiraxbā'kem), your father is a Crow," she answered. "To my father let us go, these calves are always mocking me." "That is right," she said.

She took back her child, looking for the Crow Indians. Then she saw the camp. This buffalo turned into a fine-looking Crow woman. Her child also was human. They were good-looking. When the sun had gone down, they reached the camp. Young men were walking about, looking for his father. This young man had a friend, they were coming out of a tent. "Your father is that last one, that one is your father. Go, take hold of him." Then he took hold of him. "Father," he said. "Yes, son," he said. He took him in his arms, went the other way and sat down with him. "Son, how am I your father?" He had no wife; still as before he was single. "Son, how am I your father?" he asked. "Don't move," he said. But the boy ran away to his mother and asked her, "Why is he my father?" "When he asks, tell him this: 'My mother is a buffalo, she was stuck in the mud, twice you possessed her. Then my mother was pregnant, I was born, thus I am your child.'" The boy told his father this. "All right, where is your mother?" "That one sitting outside is she," he said. "Come on, let us go to her," he said. He took hold of his father, he took him to her. "Mother, this is my father I am bringing here," he said. "How is it you did not recognize your child? Indians all recognize their children." "Be-

[1] Translated from a text dictated by Gray-bull.

cause I have no wife I did not recognize him." "Did you not remember what happened in the mud? 'Wife,' you said," she said. This young man sat for a while, he recollected it. "She is the buffalo I possessed," he thought. "'Wife' you said," — that recalled it. The woman was very good-looking. He went into his lodge with her, and they got married.

Then for a long time they remained among the Crow. The buffalo said to her husband, "Do not speak to me as follows. Do not mock me, do not say, 'You are like a ghost.'" Their child grew and would go out hunting with his arrows. The young man loved his wife and child. Then for some reason he said to her, "You are almost like a ghost." "'Don't say that,' I said, now I shall go home," she said. When it got dark he would continually hug her till daylight. When he had closed his eyes that night, she was gone. They went on the road,— on the near side their tracks were human, farther on they were those of buffalo. Then he followed their tracks.

He came to a great many buffalo. One of them came up to him. "What do you want?" "I am looking for my wife and child, they came this way." The buffalo knew it. "Her father was staying here. Just now she went over there on the other side with her child. There is a tent there, she wants to reach it. Go there." Then when he had climbed to the hill-top, he again met a big buffalo. It came and met him. "Brother-in-law, they again have gone to a tent over there, just there over on the other side." He reached the tent. "I'll overtake them before they have got too far," he thought. Again he met many buffalo. Again one of them came up to him. "Brother-in-law, where do you come from?" "My wife and my child have come here, it is they for whom I am looking." "Just now they have gone over on the other side of that hill. Her father and her mother are there. She will not go away from there. Meet her there." They showed him as he went. They lived in the farthest tents. Like the Crow Indians they were staying in tents.

The young man arrived. As he was standing at the edge of the camp again a young man came up. "Now, brother-in-law, where do you come from?" "My wife and my child have come here, I have come to them." "Don't move, I'll tell them." He went. The young woman was seated. She had got to her father and her mother. "Your husband is coming, he is sitting over there." Her mother talked to her. "Since you married a Crow for a while, why did you run away?" "He said what I told him not to say, that is why I came here." Her parents said, "He has come from afar, take him back." She said to her child, "Walk, tell your father, the women will sit down, the children will sit down. Then if he himself goes among the children and picks out you; if he goes among the women and picks out

me, then we'll go home with him." This boy then told his father. "Father, when the children sit down and they let you go there, when you see me I shall move my right ear, then pick me out. When you go to the females, I am going to tramp in the mud and with my foot shall trace it down her rump. It will be muddy, that will be she, seize her. If you go in the rear you will be able to tell."

He passed in front of a great many buffalo. He looked at their faces. He did not recognize his wife. He got to the end of the line. After a while he said, "I shall go from behind." "Very well," they said. "If I do not recognize her, then I cannot help myself." Then he went behind them. A long time passed, then he came to a buffalo. Mud was on her rump, it was smooth. He pushed the rump with his foot. "This is my wife, stand up, come." He stood there laughing. He came with her and took her to their child, who was sitting there. "Let us go," he said. They entered the lodge of his wife's parents. Then they gave him food, and he ate. Then he lay down. The next day they went home. Wherever his wife went thereafter he went with her. The Crow saw that one had truly a buffalo wife. When buffalo breed, they are wont to walk with them, the Crow said. Finally what they said we also said: "One who loves his wife, that one has truly a buffalo wife." They stayed among the Crow Indians; whether they died, we do not know. When a young man their child married among the Crow and stayed with them. Beyond this I do not know.

The Woman who married Worms-in-his-face.[1]

There was a very good-looking girl whom young men wanted to buy in marriage, but she always refused their offers. Her mother asked her once, "Why don't you marry? Do you want to marry Worms-in-his-face (ī'c-bicitbicè)"? "Yes, I want to marry that man," she said, though she did not mean it. The man, however, heard what she said and told his mother he was going to look for that girl and was going to marry her. When he came to the camp where the young woman lived, he saw many young women kicking a ball. When they looked at him, they saw that he was very good-looking. In the evening the young women went back to their tipis. The man stayed where he was till night. At night when all the people were in bed he came and lay down with this young woman. About dawn he got up and went out. The young woman took her belongings and followed. He went ahead. She followed till he came to a high peaked hill, where he sat down. She came close. He went down the hill. When

[1] For Hidatsa parallel see p. 107, footnote: Cf. Simms, 309.

she came to where he had sat, she saw some smoke there. She came to a tipi. When she entered, the man sat on one side and told her to sit on the other side. There was a paunch with water tied by the door and a roasted rib was there. The man took the rib and ate it. When done eating, he laid down what he had not eaten, but without bidding her eat. She went and ate. He rose, drank water, and tied it up in its place, then the young woman got up and drank some of the water. That night the man lay down to sleep and told her to sleep on the other side of the tent. Early in the morning she woke up and saw the man go out. She followed. He kept going till he came to a high hill, where he sat down. The woman was close. He went down to a coulée. When she came to the place, she saw smoke rising from the creek and the man was going near there. When she came to the shelter whence the smoke came, this man was on one side of it. He told her to sit on the other side. She sat there. A shoulder roasted with fat was there. He took the meat and ate. When he had eaten what he wanted, he laid it aside, but did not bid the woman eat. She rose, however, and ate. He got up and drank water, then she drank too. They lay down to sleep separately. The young woman woke up and saw the man go out. She rose and followed. He kept in sight. The sun was very low when he got to a high hill, where he sat down. When the young woman overtook him, he got up and went to the other side. From the hill she saw him going to a creek and smoke came out of there. When she came to the shelter, the young man was in there. She saw more roasted meat and the outside of the manifolds with water hanging by the door. The man ate of the meat and laid down the rest. She took what was left and ate. He drank water and she also drank some. The man said, "We are tired." They lay down to sleep. She lay in her place. The next morning he went off, and she followed. He kept in sight all the time. The sun was very low when the man sat down on a high hill; he looked back and saw the young woman coming close to the hill. He went over to the other side. When she came to where he had sat, she saw him go to a creek and smoke came out of there. She followed the man. When she came into the shelter, the young man said, "Sit by me." A piece of roasted leg was there; and some fat with the meat such as only buffalo have. He told her to take meat and fat and both ate. When they had done eating, she felt well. He told her to take water. Both drank. Then they went to bed, and this time they lay together. This was at the fourth stop. When they lay down, he told the woman, "If you are powerful, I'll marry you; if not, I will not. Tomorrow before noon we'll reach my tent." In the morning when they woke up, there was a fire and the last of the meat was roasted. The manifolds by the door were filled with water. He told the woman to take water.

They drank and wetted their hair. He told her to take meat. She took it and they sat together and ate. When done eating, the young man took a porcupine tail and combed his hair. Together they started and when the sun was high, they came to a camp on a high cliff. When they were close to the camp, people came out and looked at them, saying, "Worms-in-his-face has brought a very good-looking woman." As they came through camp people got out of their way and looked at him. When he got to his tent, his mother came out, took this young woman and kissed her. She told her, "Worms-in-his-face is no good, but you are good-looking." That night they slept together in the rear of the lodge. In the morning the mother bade them go to the water; she had done the cooking. In the morning the young woman looked at her husband; he had no nose, worms came out from the hole in his face. Both went to the creek and bathed, then returned, and ate together. It was the fourth night and the man said the next day he would go hunting. The next morning at sunrise he went hunting. The next night he came back with game. When the meat was brought in, it turned out to be that of a buffalo bull. All the meat was brought in, also the hoofs and horns. They ate the cooked meat. The woman took a piece of the manifold, and laid it aside for the next morning. The man said, "I'll use the skin of the buffalo for a blanket."

Before sunrise the man awoke and told his mother to rise, build a fire and cook, for he would have his wife make him a blanket. Just before sunrise, when they had done eating, his wife was going to take the skins. He told her to do it that day, embroider it with quills, and bring it home. She carried it out on her back to where some bushes were, laid it down and began to cry, for she knew she could not tan it in one day. This was before daylight. Something came to her. It was a badger who asked why she was crying. "Worms-in-the-face told me to tan the hide and embroider it with quills in one day. I know I can't do it in one day, that's why I am crying." The badger told her it was easily done. "I'll go after my comrades." He brought four female beavers and three more badgers; they were eight in all. All these eight got round the hide, spread it, and staked it tight. The beavers said, "Come, it is done." Then rats, moles, and mice, all females, came. They saw many things coming, also female ants, and plenty of female bees and flies. The flies went on the hide. When all of them got off, all the flesh on it was gone. The bees all went on the hide. When they got off, the hide was dry and the sun was not yet very high. The ants went on the skin. She saw something flying over them that looked like dust. The ants got off, it looked as if it had been well scraped. The mice went on the hide and bit off all the rough parts to make it smooth, they also took out the stakes from the hide. The skunk took it and worked

it, also the beavers and the badgers, till it was very soft. The porcupine took out its quills and the ants helped her in the embroidery work, till it was all done. The tail was decorated with stripes of quill-work. When all was done, the beavers took the hide and rubbed it on the hairy side. The porcupine rubbed some yellow stuff from pines on the quills, and then the embroidery smelt well. Then they rolled it up.[1] They told this woman when she got back she should put long strings on her moccasins. They told her to use very long strings in front and to wear her blanket loose and to do this as soon as she got back to her tent. They told her the mice were going to dig a hole underground to the top of a high cliff, where there was a buffalo skull and where Worms-in-his-face would try to throw her over. The badgers would wait for her underground at the buffalo skull. They told her to take the manifolds with another part of the stomach and to take sticks which her husband was going to make arrows with, also an arrow-smoother, and get them ready as soon as she got home. They told her her husband would take a bath early next morning, and she should look out for herself. When they got to the cliff her husband would make her stand on the buffalo skull.

The next morning her husband went with her to the river. He took the lead, looked over the cliff, and bade her look down. There were some dangerous animals below. The woman stood on the skull, looked down, and saw alligators opening their mouths. Then the man said: "That is what you want to eat," and pushed her forward. She slipped into the hole dug down and he went over with her loose blanket. The badger had got hold of her long moccasin strings and held her. When the man fell into the river, he said to the alligators: "It is I. Don't eat my sinews." The woman ran to her tent, got the manifolds, the rough stone, and the sticks, and ran away. All the females who had tanned for her gave her their speed, so she was very swift. All told her while tanning that when she came to a large tent in the mountains, that she could live there, the mice would dig round the tipi till the earth got thin. She ran and when she had gone far, she looked back and saw her husband coming. He got close and said: "No matter where you go, you cannot live, so there is no use running." He came right up to her, then she threw her stick behind her, and it turned into a thick wood. The man could not find a passage through it. She ran a great distance. When she had got very far, her husband got through the woods. When she looked back, she saw him coming. He got close and said: "You have no way to live." When he was right up to her, she threw the stone behind her. It turned into high rocks. He could not

[1] For the incident of the animals helping in the preparation of the hides compare Wissler and Duvall, Blackfoot, 130f.

get over them. When she had got a big start, he succeeded in going over on the other side of the rocks. She had run a long time, looked back, and saw the man coming. When he came up, he said, "You'll not live any more. Why are you running?" When he was about to catch her, she threw the manifolds behind her, which turned into ridged hills, into very rough country. He climbed and climbed. When she had got a very big start, she saw him coming on again and saw the mountains where the big tipi stood. When he came up close to her, he said: "What are you running for? You have no way of living." She got closer and closer to the mountain. The man came up behind her. She threw the *acō'xe* (a part of the buffalo) behind her and it turned into large holes in the ground. She ran to the mountain. When she had sighted the tent, she turned back and saw the man coming. When she was close to the tent, the man had almost overtaken her and he said, "Wherever you go, you won't live." She came to the door of the tent and said: "Sons, they are going to kill me, so I have come to you." She was told to go on the right side, go round the tipi four times, and then come in. She started round the tent with the man right behind, stretching out his arms to catch her. He was about to catch her when the ground caved in and he fell down. The third time the man was about to catch her and the ground caved in and he fell. She entered. The man came to the door, looked in, and told a boy inside to send the woman out. The boy did not do it and told him to go away. "If you don't send her out, I'll come in, take you by one leg and beat your head against the ground." The boy had a bow of elkhorn. When the man said this the boy got angry. He had two dogs tied, one on either side of the door. He untied one of his dogs and bade him go out and chew the man's head. The dog went out and they heard a bear growling. The dog was a bear. Then the bear came back with the blood running from his nose; he fell down and died. The man peeped in and told the boy to send out the woman lest he kill him. The boy untied his other dog and told him to break the man's bones. The dog went out. They heard the sound of wrestling outside. This dog was a mountain-lion. After a while it came in, lay down, and died. The man peeped in and said, "Send her out, or I'll kill you!" The boy asked the woman to lend him her medicine and to give him a shield and stone maul tied to the lodge pole. She gave them to the boy. He went out. She heard fighting outside till after a while the boy called to her to come out as he had killed the man. She went out. The man lay dead. Then both gathered wood till there was a big pile, laid the man on the sticks and burned him. They stood there and poked the fire with long sticks.

This boy had seven brothers who were out hunting. They saw the

smoke coming out from where the tent was and said, "Ī'wak'urū'c[1] must have done something, for smoke is coming out of the tent. He must have done something great." The eldest of the seven said, "Nothing can hurt him, for he is powerful." Then all the fire was burned to ashes; the wind came and blew them away. In the evening the boy went out of his tent, took his two dogs and said, "You are powerful animals, what was the matter with you?" He rubbed both down and they came to life. He tied them one on each side of the door. In the evening he peeped out and saw his seven brothers coming. He told the woman to hide, took charcoal, and blackened his face. He told them he had killed an enemy. Then he said, "Elder brothers, I have an elder sister." One of them said: "I don't need a sister, I am going to marry her." Then the boy stayed outside and would not come in. Their chief's name was Black-wolf. He told the others they never got married. "Whatever this boy calls sister shall be our sister too." He told the boy they had merely jested with him. Then the boy called the young woman to come out. When she came out, they saw she was very good-looking. They asked him what he had killed. He told them he had killed Worms-in-his-face, who had chased the young woman to the tent. His brothers said to him, "Worms-in-his-face was powerful, but you have killed him."

All the female animals had given this woman their tanning medicine, so she made leggings, as well as moccasins with quill-work, and all the brothers liked her very much. She made clothes for all of them. One day the brothers went out hunting. The boy wanted to go with them this time. They told him not to go as their sister was alone, but he told them the two dogs could watch her. The chief of the young men told the young woman if anything came there she should let them know soon. When these brothers had gone hunting, this young woman heard a woman singing a lullaby and in her song she said, "You will eat the liver of Black-wolf, don't cry." She thought that was what her brother had referred to. When she came to the door, the two dogs growled, but she told the dogs to keep quiet lest she kill them, then they kept still. When the woman came in, she was carrying on her back a very old man. The young woman did not like them, but said nothing. The woman knew she did not like them; she asked her hostess to let her see what she was doing. She gave her some of her quill-work. The visitor looked at it and said it was good. While looking at it, she reached back, took out some mucus from the old man's nose and rubbed it over the quill-work. The young woman gave them some food, but did not cook for them anew. The woman went out

[1] In the Hidatsa version of Worms-in-his-face collected by the writer this name is explained to mean "Breast-bone."

with the old man and again the young woman heard her say, "You are going to eat Black-wolf's liver." Then she was very eager to tell her brothers, but when they got back from the hunt she was so busy she forgot all about it. Some time after this her brothers again went hunting and this woman came once more, carrying the old man. She looked at the quill-work and did as before. The young woman gave them nothing to eat. The two dogs were afraid of the woman. She rubbed the old man's mucus on the quill-work and went out saying, "You'll eat Black-wolf's liver." The young woman thought she would tell her brothers as soon as they would come back, but she tended the meat again and forgot. When her brothers went out hunting again, she heard the woman coming, then she remembered. When the woman entered, she looked at the quill-work, rubbed mucus on it, and went away. The young woman gave them nothing to eat. She waited for her brothers to come back and was going to tell them, but when they returned she forgot all about what had happened. The brothers went out hunting again. After a while she heard the woman come again, then she remembered. She came in, looked at the quill-work, rubbed mucus on it and went out, saying, "You'll eat Black-wolf's liver." Then the young woman looked for something to remind her, took a feather, and stuck it into her hair. When the brothers came home with game, she had forgotten and was tending the meat. Her brothers noticed the feather on her head, and the small boy asked what it was for. She said she had done something bad. Black-wolf said, "That is what I said." He asked the young woman how many times her visitor had come, and she told him four times. He said, "We can't do anything, we'll die." When they had done eating, he said, "Do something for yourselves." He sent one dog to the mountain and told him to stay there and catch other animals. He told the bear-dog to go to the creeks where the thick woods were, to dig a hole and eat berries, and live there. All the brothers stood round the fire. They thought of going into the ground. The eldest shot an arrow through the smoke hole and followed it, alighting on the ground where the arrows did, far away. All of them did the same. The small boy shot off two arrows, taking his sister along.

Red-woman, who was Old-Woman's-Grandchild's grandmother, came with owl feathers tied to the back of her head. She came to the tent and found all the people gone. She entered and stood inside, saw where they had stood, looked about, and sighted a piece of feather sticking to a lodge pole, then she knew. She said, "There they have gone." She sent her digging-stick through the smoke hole and came to the ground where they had. These brothers were running away. Looking back, they saw her coming and said, "Red-woman is coming." When she got close, Black-

wolf took his bows and arrows. Red-woman lifted up her arms and told Black-wolf to shoot her in the side. When he had shot her in the side, Red-woman knocked him over and killed him. The others ran on. Again, another turned with his bows and arrows. Red-woman told him where to shoot her, then knocked him over and killed him. The rest went further, another turned back. Red-woman showed him where to shoot her, then knocked him over, and killed him. Thus she killed all the seven brothers. The boy and his sister were still running. A sparrow came flying by the boy and told him what Red-woman tied to her head was the place to shoot her. The boy turned with his elk bow and Red-woman said, "He's the one who shall kill me." "I am the one that shall kill you," said the boy. Red-woman told him to shoot her in the side, but he shot at her head. She dodged and missed it. Then she told him to shoot at her side. He did not. He shot at the feather instead, where her heart and lungs were. She turned and he shot again. She then fell and died. He told the young woman to get wood and made a sweatlodge. They made it quickly. When they were done, he brought the corpses of all his brothers into the sweatlodge. Inside he did something to all so as to restore them to life.

When all had revived one of them said, "We'll be mountains." "No, they sometimes burn up." "Let us be stones," said one. "No, they break." "We'll be water." "No, water melts (?)." "We'll be something they point pipes at," said another.[1] They told the young woman to go home as she was human and they could not take her up. When she was going to start, they told her not to pick up any baby she found on the road, no matter how helpless, for it was part of Worms-in-his-face that had blown away.[2] She promised not to do so. They told her when she got home she should tell those who had a stomach ache to knead their stomachs and she was going to get property thereby. The seven brothers went up to the sky and became stars, but the boy remained separate, near the Seven Stars. This is how Old-Woman's-Grandchild's grandmother was killed.

While the woman went home she came to a baby crying. She looked at it and passed by. She stopped for the night, and went on the next morning. On the prairie she came to a baby with two front teeth, and the infant smiled at her. She looked at him and passed on. That night she lay down and thought of the child she had seen. The next morning she went on. While on her way she got to the child. He called her and smiled. She looked at it and when she went by, it cried. She almost turned, but went on. That night she lay down, and thought of the poor

[1] Cf. p. 210.
[2] Cf. Lowie, (d), 172.

children she had seen. The next day she went along and came to a child. She went by, the child got on its feet, wanted to walk, but fell on its face and its nose began to bleed. She turned back and cleaned its nose. When she had done this she took him on her back and carried it along with her. When she got back to her family, her father and mother liked it and took care of it. One day the child was crying all day. The next day there was crying in camp. The chief had a hole in his side and his heart was gone. This child had eaten it and gone back to sleep.[1] The people did not know what had done it. One day the child again cried all day. In the morning there was crying in camp. Another chief had died, with his heart gone and a hole in his side. The women in camp got together and discussed it. "Something must be wrong with this child brought by the young woman." They went and got to the father of the young woman. They asked him if the boy was his daughter's real child. "I'll ask her." He asked her and she said it was her real child. The second time he had eaten a human heart the old man had noticed fresh meat between the child's teeth. One man in camp had arrows for medicine and another could make storms. When the woman's father came back to these wise men, he told them his daughter said it was her own child. The child had cried all night before the two deaths. The arrow-medicineman made three arrows, with crow, crane, and owl feathers. He laid one arrow over the entrance of one of the houses and asked how many days had passed between the two accidents. Four days had elapsed between the two deaths. He laid an arrow over the entrance of the house. The other shaman made rain come. It rained for two days. The sun shone and it got warm. The arrow got crooked and looked very old. When the arrow had got dry on the fourth day, the child cried all day again. All the people had gone to sleep. The child went up the smoke hole and stuck out his head to look round. He saw the arrows on the house, went back in, but peeped out again. He peeped out and said, "The arrow is an old one." He hooted like an owl, got out, and went through the air into the middle of the camp. After a little while he came back into the lodge. When he had gone, the arrow got up and went. The wise men gathered in camp, they did not build a fire. The arrow came in and told them the child was it. They heard crying, and one of their chiefs was dead again. The strong men took their knives and came to the tent. The child went out of the smoke hole and sat on the top of a tall tree. They shot at it, but could not hit it. He held out his little finger: "If you don't shoot this, I'll destroy you." Among the people there was a sharp-shooter. They called for him. He came there.

[1] For the vampire-child cf. Dorsey and Kroeber, 231 et seq.

The boy held out his little finger. The marksman shot through it, and the child fell to the ground. The young woman told the people to burn the child. The whole camp brought wood and burnt it.

The woman would push the stomach of sick people, and made them drink different roots. Thus she became wealthy. This was the beginning of the practice of stomach-kneading.

Red-Woman[1] and Flint-like-young-man.[2]

Red-woman had a sharp-pointed tool for her principal weapon. Some Crow Indians claim to have been adopted by her and used such sticks as medicines.

The Crow were wandering at the foot of these mountains. A woman had seven sons and one daughter. The girl went with her father, who was looking for meat. The enemies killed the man but she escaped and returned. She stayed at the foot of the mountains, while the Crow were moving. It was in the winter. In the spring the Crow returned and still found a tipi there. The girl was still alive. Her mother got sick and died. Then there was no one to take care of the seven boys and their sister. The people went off. The sixth child was left-handed, and the fifth had a dwarf for his medicine and had fixed a quiver full of arrows, which he kept on top of a windbreak. The sixth one was foolhardy, but always considered himself clever. He took a stick, sharpened two knives, painted in the same way, and used this as a weapon. His medicine was in the water of the Bighorn cañon.

The oldest son went one evening in search of buffalo. He went up on a hill and across the top. They never saw any more of him. He killed a buffalo there. All of a sudden Red-woman stood behind him as he was skinning the bull. "Kahe'" (greeting), he said. She said, "Here, take this," and threw at him some sinew for rubbing a hide. "Here, bring the hind quarters and four legs to my house over there." "This is too heavy." She pointed her tool at him. "If you don't do it, I'll kill you." He tried to carry the four legs on his back, but the load cut his shoulders. He cried from pain, but carried it to her house.

Another brother went to see what had happened. He went up the same hill and killed a bull. The witch was there. She gave him the same orders as his brother. "Grandmother, this is too heavy." "You must

[1] The interpreter of this tale translated Hi'cictawi'a "Red-stone-woman."

[2] This is a variant of the Stone-boy Myth. Cf. Walker, 193; McLaughlin, 179; Dorsey and Kroeber, 181; Kroeber, (a), 97. The last-mentioned story most closely resembles the Crow version, while the Arapaho one is more like Mrs. McLaughlin's from the Dakota.

carry it anyway." He did it and his shoulders were cut deep. He did not reappear. The third brother went over the hill and saw a bull. He killed it and was butchering, when the witch appeared standing behind him. "Here, eat some of this game I have killed." "No, take this sinew and take the four legs to my house there." He did not return. The fourth one wished to go, but his sister said, "Don't go or I'll be all alone." Nevertheless he went over the same hill. He killed a bull and butchered it. The witch appeared again. "Here, eat, grandmother." "No, take this meat to my house, under the pine tree." He had the same experience and had to drag the meat in.

The brother adopted by a dwarf said, "Tomorrow I'll go and see." He took his gun, leaving his arrows and quiver home. He saw a bull and killed it. He butchered it and the witch came. "Hallo, help yourself." "No, son. Here, take this, and carry it to my house." "All right, that's easy." He tied the four legs together and carried it. "What kind of a creature are you? You take things easily." He went to her tipi. There were his brothers who had been without anything to eat so that the first ones were very lean. He did not return all night. The left-handed brother went to see what had happened, and got on a horse. He took the medicine-arrows his brother had left and pointed them in different directions. He left his quiver there, took his arrows, and went on the hill. He saw an old buffalo, killed it, but did not butcher it. He looked around and saw Red-woman. "Grandmother, I have just shot and killed this bull, take this meat." He refused to carry the heavy burden. "You must carry it." "My grandmother is in a bad mood today." He packed it and brought it to her house. He went in. Then he saw his brothers. "You fellows have met bad people. What did you do this for?" They had not had any food or drink. He jumped up and got water. The witch had plenty of meat. He took water and put her meat in to boil. She said, "I wonder if he is worth anything." "No, I only want something to eat." When he was through he fed his brothers and gave the witch a small piece.

The youngest wanted to go. His sister advised him not to go, for she would be left alone. "Your brothers are gone and you are only a boy. If you go, some enemy might take me. If a bear came, I should be helpless." "I'll go anyway." "You are not a man yet." "I'll go," he said. He found a bull, killed and butchered it. The witch was there and he asked her to eat. She replied as before. He carried it over to her lodge, crying over its weight. He went to the tent. The left-handed brother took grease to soften the wounds of his brothers and also got food for them. All the brothers were there. The left-handed one said, "I believe this is a witch." The left-handed one dipped out water again, took meat, and

boiled it for his brothers. The witch took her sharp weapon, and he got his. They came to blows. The boy said, "Get up, boys." The witch threw down her old weapon, took a shorter stick and broke his arm. "Oh, she has wounded me," he said and sat down. Then all sat down.

The dwarf who had adopted one boy had been looking for him. He came up to this place. "I think this witch has my boy in here." The girl came to the point where her brothers had disappeared and went back and forth crying. The dwarf sent an eagle plume to scout for his son. It finally alighted on the tent. The witch touched it with a stick and it went off again. He sent the smallest ant to look for his son. It came up and the witch struck it so that it lay on the ground. She struck all round the edge of the tent, but the ant was so small that it got in. It hid in the grass in the tent and saw that the dwarf's son had been captured. Secretly it went out and reported to the dwarf. "How is it?" "She has your son in the tent." "That's what I thought. I knew he left my arrows in his home and went away. Why did he leave the arrows in the tent?"

The sister was crying all day and at night she returned to the tent. In the morning she went to the mountains. She happened to see a white stone, put it into her mouth, and kept on crying. She went to the foot of the mountains, met a pine, leaned against it, and fell asleep, swallowing the little stone. She came back to camp and was pregnant. It took only four days before the child was born. It was a boy. The second day after his birth he was able to sit up. Two days later he was able to run. The next day he spoke: "Mother, have we any horses?" "Yes." "I'll ride." She showed him where the horses were. On the fourth morning he was a young man. He asked his mother, "Are you alone?" "You have several brothers."[1] "Where are they?" She told him the story of their loss. He asked, "Mother, has my brother a gray bob-tailed horse?" "Yes, there is one." "Can I bring him in?" "Yes, where are you going?" "Where my elder brothers disappeared." "Don't go, or I'll be alone." He insisted and dashed up the mountain. He returned to the ridge, then went toward the mountain. He got to the foot of the mountain and first found a wing feather. He took it and rubbed it from the quill up and it turned into a sword. He went to the foot of the mountains and stuck an eagle plume on the back of his hair. He told his mother he had seen a lone bull on the other side. This boy was white like the stone swallowed by his mother. At night he went to bed. The next morning he took the same horse. He kept his sword. "Where are you going?" "I want to kill buffalo." He chased a bull. The witch came out. He merely chased it.

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[1] The mother's brother is called "elder brother" by the Crow.

The witch was too late. He came back to his mother. She told him she was all alone, so he should not leave her again. He asked his mother whether her brothers had any red flannel. "Yes." "Take it, fix me leggings and a shirt, also a breechcloth." She obeyed. The clothes were fringed. He started off in the same way. He came to the same point where the bull had run round. He went straight up into the air and descended in front of the witch's tent, where he sat down at the door. "What person are you?" his mother's brother asked. The witch said, "Son, sit in the rear." "No, grandmother, I wish to sit here." They wondered who he was. He looked them over and went out. He got on his horse and went up. Red-woman followed him out and looked for him on the ground. She did not see him and wondered who he was, thinking she had never found a superior before. He returned to his mother and asked her what sort of people his elder brothers were. She described the left-handed one. "I have seen him, I saw seven of them and the left-handed one talked freely to me. I have come back." "Where are they?" "In the tent." Then he put on the clothes his mother had fixed for him, took his shining sword, and mounted the horse. He went up into the air, came down right before the witch's tent, and entered. "Here is that dear one again." She made him sit in the rear. "No, by the door." "Where do you come from?" "Over there." The brothers themselves said, "Who is this boy? The witch will surely finish him. Boy, who are you?" "My house is over there." "Where?" "Over the hills." "Have you a mother?" "Yes, she is alone in that tent." "Is she married?" "No, I'll take you all back." "This woman is too powerful." He went out again on horseback. The witch espied him, and threw her weapon at him, but it fell down. She wondered who it could be. The boy told his mother he had seen her brothers. "They are as you described them." He told how he had gone to the tent of the woman who retained them as prisoners. "Couldn't she do anything to you?" "No, tomorrow watch me when I ride again." He brought the same horse, drew a black lightning mark from its loins down to its shoulderblade, took a bird's feather, rubbed it, and as before it turned into a sword. He wore red clothing, painted his face red, and stuck a plume in the back of his head. He told his mother to watch him. He went up suddenly and disappeared, then alighted in front of the witch's house. Meanwhile she had captured another Indian. He told all her prisoners, "As soon as I run into the tent, you shall run downstream." He went outside and mounted his horse. The witch sat inside. He rode off some distance, then charged into the tent, splitting it in two. All the men ran downstream. The witch threw her weapon at him and hit his sword, but her stick fell down. She took down her smaller weapon and with the same

effect. He then took his sword and struck her on the head, and red stones fell in all directions. He took all her meat and brought the seven brothers back to his mother, also the eighth captive, whom he likewise released. There were now ten of them.

In the spring they built a large tipi. The boy was very handsome. All his mother's brothers said, "Let us take our younger brother to the main camp so he can flirt with the young ladies." They went there. A man among them was chief because he was invulnerable. He took advantage of this fact and appropriated all the prettiest girls and the best food. The boy stopped at the edge of the camp and watched. The woman said, "Son, you had better move on, this man is very bad." The chief had a sister-in-law and always killed anyone who loved her. The boy came back. The left-handed man advised him to steal this woman. The other brother still had his dwarf medicine. The boy began to play round with his quiver and walked to that tent. He saw the sister-in-law fleshing a hide. She pretended that he was calling her and said, "I am not going to go over there, I am working, don't bother me." Yet he had said nothing to her. She said, "I hate you. Where do you come from? You are fatherless (*dirúpxe baxī'retk*)." He went back and went to bed, being offended. His mother's brothers asked, "What hurts you so?" "This woman spoke unkindly to me." The left-handed man said, "Bring his wife, then we'll have a battle." The boy went. The woman stepped out and he seized her, brought her to his tent and slept with her. The chief looked for her. The whole camp searched for her. Someone reported that a young man in a certain lodge had stolen her. The chief ordered his people to bring her in. They came and told him. The left-handed man defied the chief. They came again. The left-handed man said, "Tell him to come quickly." After the third message the chief was angry. The old woman advised him to send the stolen girl back. The boy prepared his sword, stuck it under his blanket, and walked to the tent. The chief had his bow and arrows and a knife. "I told you to bring her back." He shot an arrow at the boy's side, but it merely glanced off. The second arrow had the same effect. He threw his knife, but it broke off at the handle. He threw off his blanket and cut the chief's head off with a sword. He told a herald to announce that all the property that chief had wrongfully appropriated should be taken back, he would keep only the girl and his own property. The boy thus became chief of the camp. The people called him Flint-like-young-man. He became a great man.

The next summer, down by the Bighorn, one of the people had been drowned for a year and they gave the boy ten horses and asked him to look for the drowned boy. He took his gray horse, put some streaks of

lightning on it, fixed up red clothing, took his sword in hand, and painted his face red. He used the same eagle plume in his hair and mounted his horse. He ran towards the four quarters, stopped, went up into the air, then turned north. He saw an old woman in the air. "Where are you going?" He told her last summer a person had been drowned and asked for her advice. She said it was a hard task. "They have taken him down to the ocean. There is a hill in the water, there they have him. In the daytime the waves go way back. There are six captives. The one you are looking for is close to the waves. As soon as the sun comes up, the water goes down and you may catch him." "Grandmother, try to help me out some way. If I catch him sleeping, can't I cut all the rest to pieces?" "Can you do it if you have the chance? When you get to the last one, tell him that you are coming and he'll rise." He went up into the air, alighted on the beach, and waited for the tide to go back. They were asleep. The water-monsters held him by the water. The boy rode a gray horse, ran over five of the monsters and chopped them up, then said, "Get up, I have come." He jumped on the back of his horse and they rode away, the water following in pursuit. The one whom he saved was worried. "I believe they will get us. You must be medicine or you could not have brought me. Look out for me now." He made a charge at the water, and it receded. He went up into the air and came down to the drowned boy's relatives. They had simply hoped to get the bones back, but the boy got him home alive.

Camp-Boy (Acī' k·o-cik·ā'kec).[1]

There was a very handsome young man. The young men of his age were always going on the warpath, but he never went out. Some of his friends began to win renown. His clansmen named him Camp-boy because he was always staying at home. "All the women and children that want to go on a raid," they announced "may go too." He had a friend. This young man came up to him. This friend was left-handed. He said: "A whole lot of women are going, let us go." Camp-boy's father said, "I have never sung any praise songs," and flung himself into the fire, burning himself in his anger. The boy said, "The old man has burnt himself, I am angry over it. I'll sing some praise songs and go along." He told his friend to make moccasins for him. "When you go and are at the second stop for the night, kill a buffalo and take the blood-sack, cook it, go back to the trail and say, 'Camp-boy, here's what you want to eat,' and plant

[1] This character figures in Hidatsa lore as At'i'ku*a*-cikā'ka, the phonetic equivalent of the Crow name.

it in the ground." So at the second stop his comrade cooked it and stuck it into the earth. "Why don't you take out what you want to eat?" they asked him. "No, I am cooking for Camp-boy." "Your friend can't eat this, he'll be home having relations with your women." When he came back he heard a coyote howling and said, "There's Camp-boy."

At the next killing the friend took a buffalo tongue, cooked it in the ashes, took it out cooked, then carried it some distance back and planted it in the ground, saying, "Camp-boy, here is what you want to eat. Camp-boy wants to eat it." "Camp-boy must be having intercourse with our women and you're feeding him," they said. He heard a wolf howling. "That's Camp-boy hallooing." They laughed at him. At the next place they killed a bull. He took the muscles of the front leg and cooked them in the ashes till they were well-cooked. He took the heart-fat, planted it in the ground and said, "Camp-boy, here's what you want to eat." When he came back, he heard a wolf howling. They began to laugh at him. "Do you hear your friend howling?" This was the third time. The next day they moved and killed buffalo again. He took the flesh from the hind leg and cooked it as well as possible. He broke the bone in two for marrow. "What are you doing this for?" "Camp-boy wants to eat it." "You are just making fun of your comrade." He went back some distance and planted it, saying, "Camp-boy, this is what you want to eat." Just then Camp-boy came out and sat down to eat with him. "Tomorrow when you start on your way, I will come back from scouting the enemy's camp." Next day they heard a coyote howling in front of them. They stopped and said, "A scout is coming." The scout turned out to be Camp-boy. "Four of the enemy are coming with packs on their back." They surprised them. Camp-boy was a good runner, he struck the first coup. They destroyed four enemies. The old women and children went home. Many kept on going. He stayed in camp as scout. He caught sight of some enemies. He made a surprise attack and hit the first coup. They destroyed the enemy. Many went home again, some kept on going. After a long while, they saw some people again. They made a surprise attack. Camp-boy hit the first coup. They destroyed the people, then all decided to go back home. "Now, you'll all turn back. If you do, I'll laugh at you. You've laughed at me and those who did are no good. The ablest are the ones who gave me the name of Camp-boy and if you go back, I'll make fun of you." Still most of them went home. About fifty went on with him. They saw more of the enemy and came back scouting. He went in the lead and struck coups. Camp-boy was the best runner.

They destroyed the enemy. They had gone very far. They had made four killings and were far away from home. "We came out to make a

name for ourselves, but Camp-boy is taking all the honors, I am going back," said one brave. Twenty who had particularly mocked him went on. "I'll keep going with my left-handed friend," said Camp-boy. "Now tell my father to keep singing praise songs till I come back, and if I don't come back tell him to keep it up." They came to a big camp. He took the enemy's horses and picked out the best of them. Some wanted to turn back. "No, we'll keep on going." They kept on past this camp and got to a big forest. They left their horses on the edge of the forest. They came to a little trail and followed it in the forest. They had no more buffalo, nor anything else to eat. Some of the young men began to cry. "You are men, you always laughed at me, why are you crying?" They came to a clearing in the forest and saw where horses had been tied. "Here is where some horses have been picketed." They came to a garden in the forest with plenty of squashes and corn. "Now wait for someone to come into the garden." A man and his wife came out and began picking in the garden. They were close to the garden and could hear his voice. He spoke the same language as theirs. "These are the people I have brought you to." He came to the main camp and looked. He heard a man heralding. It was their own language. "This is the tribe I have taken you to; now paint yourselves and we'll enter the camp." They came out. The people saw them and cut off their retreat, driving them to the camp. "Don't any of you talk!" said the Camp-boy. The people announced that some strangers had come and drove them from the chief's tipi. They never said a word, but heard everything that was said. A man said, "We have found them, we'll kill them." He neither gave them food nor smoke. These fellows heard everything that was said. "Now, pretend to trade for their guns and when they are disarmed we'll kill them." Camp-boy said, "We came a long ways to visit you and now you want to destroy us, you can't destroy us." His left-handed friend said, "You want to destroy us, hurry up, I am anxious to have you do it. You are poor people, you cannot do it." The man got up and said, "Wait, they talk like us, wait till we find out about them." Another said, "Don't wait, destroy them." But as they spoke the same language they spared them. "Where do you people live now?" "On a big river." "You live far, yet have come to us." "We had a big killing of enemies, but most of us went back there. We had a second killing, but again many went back. We got to another place and many went back again. We had another killing, and again thirty went back. Then twenty-two of us went and got there. We got horses and came here. At the edge of the forest we stopped and turned our horses loose. So we are here." So all the people scattered. The young men gave dances and stayed in the camp. The chief had a very pretty daughter, and Camp-boy married her. They were gone a year.

In the spring they were told this was the time to be attacked by the enemy. The Indians built forts. They asked: "What kind of a surprise?" "When flashes of looking-glasses are seen from the hill, then we dress for battle. The daughter of the hostile chief rides a spotted mule between the two battle lines. When she gets back to her own line, we start the battle. One man does all the killing and we can't take him, he's the main one." Camp-boy said, "I'm after the girl that rides the spotted mule." Some of his companions had already married into the new camp. One day flashes of light came. They lined up for the fight. A young girl rode between the lines on a spotted mule. The fight started. Camp-boy and the man on the other side fought. His left-handed friend killed the enemy with a blow of his tomahawk. They kept chasing the enemy. The girl was captured by Camp-boy, and he married her. He stayed there till the next winter. About the proper season for another battle, another attack was made by the enemy. Again he killed a great many. The women danced over the victory. "Now let us go home." The camp was very far from home. They packed their horses and started home. Three of the party stayed, because they were married and had children.

When they got out of the forest, it was winter. They made their way home as best they could. They killed enemies on the way. They came to their own country. There were two very good-looking young men. They stopped within the camp and sent these two to find out whether any wives of the warriors on the party had got married again or not. So they looked in all the tipis. They saw some had new husbands and some were not yet married. Camp-boy had had two wives before leaving, one was married again, the other was not. So the two messengers told what they had seen, how some wives were still mourning, and so forth. They told Camp-boy one of his wives was married, the other was still at his old home. The next morning they came to show off in camp. The people saw that Camp-boy had a fine girl with him. It was three winters since he had left.

The Reformed Idler.[1]

A young man was living with his father. He did not do anything. In the morning he got up when the sun was high and after breakfast he would lie down again. One day when his father had been out tending horses, he found his son still sleeping. His wife gave him something to eat. When he had done, he took a stick and talked to his son as he was lying down. "There will be nobody visiting this camp who shall say he wants to see my

[1] The basic motive recalls an Arapaho tale. Dorsey and Kroeber, 126, 133. Compare also the Camp-boy myth of the Crow, p. 133.

son. No one will come in to beg for meat killed by my son." With this he began to hit his son's shinbone. His son moved his legs away, but put them back in the same place again. His mother told her husband to cease hitting the boy, she would talk to him. He was lying there covering his face. He lay there for a long time. When he got up, the old man was gone. He told his mother to make deer horns for a buckskin mask. He stuck his head into the mask and painted it with white clay and put on the horns. He put them away again and the next morning before anyone was up he took his father's gun and knife and rode away on a horse. He took horses with him up the river and left them there, then went out to the hills and got to a little lake, where he stayed. When the sun rose some deer came to this lake and drank of the salty water. They did not run off, for they thought the boy was a deer. He killed two, still they did not run away. He skinned the two deer and cleaned the inside. He brought them home. The sun was not yet very high. When his father awoke, the son had come back with the deer. Other women were there, asking for some meat. The father told his son he had done well, that he had done what he wanted. The next morning he went to the same place and killed two deer again. He brought them home. On the third day he did the same as before. His father then told him to stop for a young man ought not to smell like a deer. After that he brought no more deer, but lay down as before.

Again his father beat him on the shinbone, saying, "They'll never say you brought horses and gave them to your relatives." While he was beating his son, his wife bade him stop as she would talk to the boy. So he stopped. While his father was out the boy told his mother to make moccasins for he was going on a war party. He told his comrade to have moccasins made too, as his father wanted him to go on a war party. They took their guns and went off that night to the Nez Percé; they brought back thirty head of horses. The comrade took ten head and the boy twenty, giving ten to his other relatives and ten to his father. His father then sang praise songs. The next night he started out again and went to the Nez Percé, brought forty head and gave them all to his father. He started again and stole horses from the same tribe again, fifty head, all of which he gave to his father. He started again on the same night and got horses from the same tribe,— eighty head. He gave them all to his father. His father had a hard time herding all these horses. He told his son to stop. "You have listened to what I told you."

After a while his father hit his shinbone again, telling him nobody would come to see his son. The boy lay still. After his father had gone, he got up, went up the river and came to where there were many Crow

Indians. He gathered all the feathers that had fallen off and brought them home. He took a two-foot stick and told his mother to put buckskin round it and fringe it. Then he fixed feathers to it. He took four eagle tails, stuck them on each side of his head, and tied a stick to his head. He took a black piece of skin and tied it to the back of his belt so it reached to the ground. He made himself a spear with a black handle and tied an eagle tail and a bunch of crow feathers to it, tied all these medicines to the end of a lodge pole, and leaned this against his tipi.

The people moved toward the enemy, and were going to fight. One morning, while the boy was tending horses, a fine black horse came to his bunch, and stood still. He rode the horse and ran round with it; it was tame. He left the horses there and came back to tell his father of the black horse, asking him not to cut this horse out. Some buffalo hunters were out hunting, saw the buffalo running and knew the enemy were there. They returned to camp. The boy took his black horse and whitened its mane and tail. He rubbed its body with black earth and tied a stick with crow feathers to his head, sticking an eagle tail in his hair. He wore the long black skin on the back of his belt, rode the black horse, and went round the camp. His horse pawed the ground. Some old men sang songs in his praise and called him "Crow-on-his-forehead." He came back, he took four bullets and a little powder, tied them up in four little bags, made four bowstrings and tied everything together. One young man came to camp. The enemy were taking horses. The Crow went after the thieves. The enemy turned and drove them back. The young man stayed at home, he did not go out. His black horse came back to camp and kicked one of his lodge poles. He bade his mother tie up the horse. She did. He told her to paint the horse's body and mane with white clay, also round the eyes. She did so. Then he tied all his medicine to himself as before. The fight was still going on. He sang four songs at the door of his tipi, his mother singing with him. Then he started out toward the enemy. He got there and went to one side. He took one bag with a bullet and powder, spat into it, and threw out what was in it. He took one bullet and threw it on the ground too. He went through the enemy's lines. They shot at him with guns and bows, but could not hit him. He told others not to take anything from those whom he had killed. He went through the enemy's lines four times. They could not hit him, their bowstrings tore or the guns would not go off. They fled. He overtook one man with a war-bonnet, struck him with a spear, and killed him. He took his horse and tied it up, then went to another, killed him with his spear and took his horse also.

A woman whom the Crow had captured some time ago, went back to

her tribe. They asked her who this warrior was. She told them it was Crow-on-the-forehead. She told them this was the first time he had ever fought. The enemies made other tribes smoke to get their help. Again they came against the Crow and took horses. There was a fight at the edge of the camp. The black horse came to the young man's tipi, his mother caught it, tied it, and painted it with white clay, and the young man put on his medicine. Both sang four songs, then he went to the scene of the fight. This time he had taken some water in his mouth, put it into a little bag and threw it out on the ground, took one string, cut it in two and threw it on the ground. He had made his powder wet on the enemy's side. He went through the enemy's lines four times, killed two, took their horses and finery, and gave them to his father. His father wore one bonnet and made his wife wear one. He sang praise songs. When the enemy got back to camp, they told the rest of their people about the battle they had seen.

There was a young woman in the hostile camp who would not marry anyone. Whenever she ate anything she threw it into the fire, saying she wanted to marry Crow-on-the-forehead. Her father told her she could not marry him, since he was an enemy. When her people got back home, they made other people smoke, then went to the Crow camp and stole horses. This young man did the same as before, killing two of the enemy again, taking all they had, and giving the spoils to his father. The young woman in the Sioux camp kept on saying what she had said before. The enemy got together again. There were more this time. They surrounded the Crow camp, but did not take any horses. The young man tied on his medicine, painted his horse white, went through the enemy's lines four times, killed two, and took their horses and all they had on. Before this he had painted his tipi black, tied feathers to the door, and laid war-bonnets and other finery round the lodge. When the enemy had got back home, the young Sioux woman wanted to start out for the Crow tribe. Her father did not let her at first, but she begged till he gave his consent. She rode a horse, led a mule, and packed moccasins. Two brothers took her near the Crow camp and left her there. When she got near the camp, she was in a thick wood where she painted and dressed up. She asked a Crow captive who this man was and had been told that his tipi was black and medicine was tied to the end of a pole. At night she went to the camp; there was moonlight. She tied her horse by the camp in the wood and saw the black tipi in the center of the camp. Inside some men were smoking. She sat outside. Some had seen her, but did not take notice of her particularly. All had got through and went out. This young man went out and saw a woman sitting by the door. He told her to come in and went back in.

She did not enter, for she did not understand him. He waited a while, then went to bed. This woman entered. She sat by him. The young man told her to take off her moccasins and lie down. She did not do so, but sat there a long time. He told his mother to build a fire, and that there was a young woman who did not talk. His mother built the fire. Then they found it was not a Crow woman. The man's father bade his wife go for a Sioux woman in the camp. She talked with the girl, who told her she had come to marry Crow-on-the-forehead and that the Sioux were afraid of him. She told her where she had tied her horses. The man's parents went to this Sioux girl. She gave the mule to the boy's mother and the horse to his father, and presented them with all she had brought. The man and the woman went outside and sang praise songs. The man cried, "Come and look at my son's wife! One of the enemy's children has come to marry him!" The people came to look at the woman. She was very good-looking. The Crow thought they were going to have more fighting, but she told them the Sioux were afraid of this young man.

The next day the people still gathered round the tent where the woman was. She asked Crow-on-the-forehead to send two captives to the Sioux camp to tell them she had not been killed. So they sent a young man and woman. These told the father of the young woman about his daughter's marriage. The father of the Sioux woman moved and came to the Crow, accompanied by some of his relatives. The two messengers returned and told Crow-on-the-forehead his wife's father was coming. So the whole camp moved to a big flat and camped in a circle. Crow-on-the-forehead was in the middle of the circle. There they made the girls dance and also the Sioux woman. The mother and father of Crow-on-the-forehead carried bows and guns taken by their son from the enemy and sang praise songs.

They sent two Sioux captives to meet the father of the young woman. He told them he would be there next day. They went back. Next day they came to them. All the Crow surrounded the Sioux and watched them while they were pitching their tents. The parents came to their daughter, and gave her presents. All the Sioux came and looked at the young man. The brothers of the Sioux woman gave her presents. They stayed for four days. When they were about to leave, Crow-on-the-forehead gave his wife's father half his horses. The guns and property he had taken from the enemy he gave back to the Sioux visitors. This woman stayed among the Crow and had a child. Sometimes her father came and lived with her. Then the Sioux and Crow lived in peace for a time.

Red-hair's (Ici'oce) Hair.[1]

A young man was going to marry a young girl. She said, "If you'll bring me some of Red-hair's hair, you may marry me." The young man went to another Indian and asked, "Who and where is Red-hair?" "If I told you, should you go there?" "Yes." "Why should you go there?" "I wanted to marry a young woman, and she said, "If you bring me some of Red-hair's hair, I'll marry you." The man pointed in a certain direction. "It is very far, you'll never get there." "Yes, I'll get there." He took one hundred arrows and set out. After a while he came to a tipi, and in it sat a man. The one who told the youth about Red-hair advised him to kill a sheep and bring it to the man in the tipi in order to get his advice. So now the man asked: "Where are you going that you have brought this for me?" "I am going to Red-hair." "Why?" "I wanted to marry a girl. She said, 'If you want to marry me, you must bring me some of Red-hair's hair!'" "Those are strong people, I do not think you can do anything. You will get to a creek and see a white tipi there. Before you get to it, kill an elk and take it there." When he left this adviser, he accordingly killed an elk and put it at the door of the white tipi. In it there was a man, who asked: "Where are you going? You have killed game for me, no one has ever done this before." "I am going to see Red-hair." "Why?" "I wanted to marry a girl and she will not marry me unless I fetch some of Red-hair's hair." "They are strong people that you are going to. Now, when you leave this place, you will get to a river and find a white tipi there. Kill a female deer and bring it over. The owner of the tipi is a young woman, she will give you advice. When you come to the last tipi, I'll go there myself and help you, too." The young man went to the next white tipi. He killed a female deer and brought it to the door. The girl came out, took the game and bade him enter. "Where are you going to? You are all alone, still you have come." "I am going to Red-hair." "Why do you want to go there?" "I wanted to marry a girl, she said she would not marry me unless I brought some of Red-hair's hair." "He is a strong man. A little way from here there is a little creek. There is a white tipi there standing all alone. Kill a female antelope and bring it to the door. The one in the tipi will give you advice, and I'll go there, too, and help you." The young man went on, killed an antelope, and put it at the door. A woman came out and found it. "Where are you going? No one has ever done this before." "I saw your tipi and thought I'd kill some game for you." "Where are you going?" "I am going to Red-hair."

[1] Cf. Wissler and Duvall, 129, 132 footnote.

"Why?" "I wanted to marry a girl, and she won't marry me unless I fetch some of Red-hair's hair." "You are going to a powerful one, stop and I'll give you advice." Now the girl he had seen before and the two men also came to the tipi, and all four debated. "What can we do, so he'll be able to get the hair?" Each one gave his opinion. One of the men said: "All of us earth people are lecherous, we'll have to make use of this in order to get it." They agreed upon this. One of the young women was a white-tail deer, the other an ant. The men asked these two to help the young man. So one of them took the tops of two ant hills and made breasts out of them for the man's body, and the other gave him her vulva. Then they called the wolverene and asked him to change the young man into a woman. When he had done so, one of the men was told to embrace the transformed young man. He said that he was just like a woman now.

Now they advised him. "It is not good for you to get too close. For watchers he has the coyote and the crane. When anything comes close, the crane will hoot and the coyote will howl. This is the signal. Then they have dogs and a big wolf and one snake watcher, these are dangerous. For a short time after noon the crane and the coyote fall asleep. When you get to a ridge, change yourself into a little ant and travel as fast as possible. The dogs are not so particular and when you have passed them change back again. You will get to a tipi and chief Red-hair will see you all alone. He will fall in love with you, and you must tell him that you want to marry Red-hair."

He started out. He got to the ridge and turned into an ant. He went as fast as possible. Both the crane and the coyote were asleep. Dogs were watching, but the ant passed between them. The crane woke up, but it was too late. Red-hair saw the woman: "I wonder how this woman came here in spite of all the watchers." He asked her: "Why have you come?" "I came to marry the chief Red-hair." "You want to marry me; you may sit here." She sat beside him. The last young woman advised the young man to get to her tipi as soon as possible after getting his hair.

Red-hair's brothers came back from the chase. "How is this?" they asked. "She came to marry me, and I have married her." So they cooked food for her. Some time after this they returned from hunting and gave food to the couple, saying to the chief: "Take this, Wife-man's-arm." They went on another hunt, came back with food, cooked it, and gave it to the woman, saying, "Sister-in-law-man's-arm" (búak-batsé'-ā're). When the young man was transformed, they had forgotten to change his arms, which remained scarred.[1] The woman said to her husband: "Your

[1] Cf. Dorsey and Kroeber, 131 for a striking parallel.

brothers say my arms are a man's, they are insulting me. I have had children, and when I mourned for them I got these scars." So Red-hair told his brothers not to insult his wife, and that she had had to mourn for relatives. One of the brothers said: "Is your wife a woman? Do you have marital relations with her?" "Many times." "That may be, but she has the breath of a man. To prove it, let her go out of the tipi door, she'll have the step of a man." Her husband got angry. "She's a woman, don't you see her breasts? I have had marital relations with her all the time." "We'll find out sooner or later whether she is a man."

The transformed young man stayed there with Red-hair for a long time. One day the woman was lousing him,[1] and his face was on her lap. She touched the tender part at the back of his head. He was asleep. She felt for the tender part, took a knife, and stabbed him. He made no outcry, but simply gave one kick, and died. She got his hair as best she could. She went out, the dogs paid no attention to her. The crane, looking through the smoke hole, saw that his master was bald-headed, and began to hoot. The coyote howled. The young man had deer power, hence was a good runner, and began to run now. Red-hair's brothers were out butchering, but they heard the crane and the coyote. They said, "Just as we said, that fellow who was married to him must be at the bottom of this." They went home and saw their brother bald-headed. They followed the fugitive's tracks. He had already got to the site of the girl's tipi, but there was no tipi there, only a little ant-hill. Under it was a large hole. He went through the hole and got to the site of the second tipi, where there was a vine. The pursuers saw the ants and thought they were too harmless to trick them. "Have you seen anyone?" "Yes, we saw a white-tailed deer." They got to the white-tailed deer woman. "Have you seen anything pass here?" "Yes, a white-tailed deer." They got to the first man, and he said, "There is an eagle that flew past here, he seemed to be in great haste." They got to the fourth adviser. He said. "I saw a white hawk flying as fast as possible; he looked as though he were running away." "How long ago was this?" "A rather long time ago. He was going so fast I don't think you can catch up." Then the brothers said, "We are helpless." They turned back. A swallow was sent to watch them go. It followed them to their place and reported that they had got home. The young man came out of the last tipi. He had the hair of Red-hair. He went home to his own people. He gave the hair to the girl: "Here is what you wished for." He married her.

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[1] This detail is likewise found in the same Arapaho tale.

The Thunderbirds.[1]

1.

A young man was a good marksman. He would never stay home, but was always off somewhere killing deer and buffalo. Once he was on the prairie and saw something white moving in the grass. He went with his bow and touched the white thing. It burst, he did not know what became of it. Looking round, he saw it alight on a long mountain. There was no road to get up there. He lost his senses altogether. When he came to he was on top of a high island rock and saw no way to get down. He began to cry, he could not get off and felt quite helpless. He happened to come to a place where the rock was hollow. There were two little birds there, just beginning to have feathers. He went and played with them for a while, looked at them, and got thirsty. One of them said, "Brother, come between us and hold us, our mother is coming." He did so, and a big cloud came up. The crevices on the mountain were filled with water. He drank and felt better. The bird sat on top too. The young male said, "Our father is coming; brother, come between us and hold us." A big cloud came up. The bird came and all the crevices were filled with water then. The man had nothing to eat, and the bald-headed eagle came and went to hunt for him. He came with a young deer which he gave to the young man. He said, "Now you have your sister and brother here. I have always had young ones, but just when they are getting along well something from the water comes up and devours them. I have taken up all kinds of animals for help, but they could do nothing. It devours them too. I have failed. I see the earth people and know that you kill anything and so I think you might help to save your sister and brother." He kept feeding the young man. The bird said, "When the time comes, we'll tell you." "Let me know several days before." These birds had feathers growing; they were all black. The bird told him the monster would come in six days. The birds asked, "Tell us your idea in asking us to let you know ahead of time." "I'll just have time enough. Get a full-grown bull and lay him down here." This they did, skinned him and took the hide. The rock was worn where the monster used to come. There were two places where it came up. On one side the man took the hide and made a bucket of it; on the other side he took the outside of the paunch and made a bucket of that. He peeled off the buffalo's front legs without slitting them, and did the same with the hind legs, then he laid it down. "What else?"

[1] This tale is told in similar form by the Hidatsa. For interesting analogies in detail see also Dorsey, (a), 73. The basic motive is very popular with the Crow.

"Next fetch a dried pine, pull it up by the roots and lay it here." They did so. "Strike this into splinters." They struck it and splintered it into little pieces of wood. He gathered these into two big piles. "What next?" "Fetch some good-sized forked cherry trees." They got cherry trees, trimmed them, and made forks. "Tomorrow as soon as you awake, if there is a big fog, then it is a sign that the monster is coming." The next morning there was a big fog and he could not see at all. He built a fire on one of his heaps, then on the other. He took rocks and put them into the fire. He put on the buffalo's arms as gloves, and the hind legs he put on his legs. While the wood was blazing he added some stones. It was a great fire. The stones got hot. The sun was already up and the fog was lifting. He looked down and saw the monster come pretty close with his big mouth. On the other side he saw a second monster coming. He sat down and sang his arrow song.

Four arrows slid from his sheaf and he took them. He shot them at the mouth of the first monster. Then he took a forked stick and threw hot stones into the mouth. They rolled right in. He took the paunch with water and poured it into the mouth of the animal. The smoke began to come out. The monster stopped a while, then fell backward. Where it fell, it almost cleared the water out of there. Now the young man went to the other side. He had his arrows and sang his song, then four arrows slid from his sheaf, which he shot into the mouth of the animal. He went through the same performance. When he had used the fire, he poured water from his hide into the mouth of the animal. He saw smoke come out of it. It stopped a while and then fell like the other. Thus, he killed both of them. Some birds came, the raven among them. He told the raven to fly high up into the air and to announce to all birds, "Your child will give you a big feast." The raven went up and announced this to all the world's birds. Then he came back and sat down. Thunder announced to the birds, "If one of you cuts this animal in two, you'll have the first choice of the upper part. If a smaller animal cuts it, you'll have to take the tail." The eagle said, "I'll have the bald-headed eagle help me and the crane to help me, as well as the white-bird, and the raven. The raven will do it by his supernatural power." The bald-headed eagle tried first, took his sword and began to chop, but there was no sign of cutting through. The eagle did the same. The crane tried and failed. The white bird also had bad luck. The eagle told the raven, "You are the last one. You'll do it by your power. The rest are no good, they'll eat the last part." The raven was just as unsuccessful as the rest. The hawk tried next. He belonged to the small birds. He just scratched and grazed it. Then he said to the sparrow-hawk, "You are always bullying others. Today is the

time to show your power." So this bird tried it, but failed though he went deeper than the rest. The blue-crane (*apîte*) came and tried. They looked and looked and it split right in two, so all the small birds cried for joy. Thunderbird said, "Be careful, he has got four arrows in there, don't break any of the feathers on his arrows." The crane split the second monster also, and this time the best parts were left for the large birds. He found arrows close to the tail and brought them. Then Thunder gave orders to the little birds to go home. "The big birds will give him power now. You, little ones, have lots of time, when he is home again." He asked the man, "Which of these big ones do you prefer? We'll have you just like him." "I like the bald-headed eagle; it can go anywhere and pick up anything." He performed over him and he became a bald white-headed eagle. "If we don't do anything to him, he might forget himself entirely." So he took out two arrow points and put them in the back of his wing. They flew with him toward the big water. He stayed there for a while and if anything was in the water he would dive for it and get it. It was winter and then spring came. He had plenty of lice on himself. Seated on the bent-over limb of a tree over a river, he was lousing himself with his bill. He turned round and something went into his nose. He looked at it, it was one of his arrow points. When he saw this, he came to. He came back and told his father, "I must go home too. Let us go there, it is spring now." Thunder said, "Now as we go back, if there are any dangerous animals in the big rivers, kill them all." He changed into a chicken-hawk, because these are hard to see. There was a very big beaver on the other side of the mountains. The chicken-hawk could not be seen by it. He came on top of the beaver and shot and killed him. He came to a long-otter lying on the bank asleep. He shot down at him and killed him. Where the head-gate now is,[1] a water-buffalo was resting on the sand, basking in the sun. He came down on him and killed him. In the Yellowstone River they saw a big elk. "There's Old Man Hidatsa." He came down to him, but the elk was too cunning, caught him, and took him into the water, where there was a rumbling noise. The thunderbirds shot at the water, but could do nothing. The elk announced, "I am bringing him, make a sweatlodge." He took him in. It was very hot. He switched him. Then he cried, "I'll stop it." "Will you behave properly?" Then they stopped and took him out. "You are a person of the earth, you have already killed many water animals, don't do it any more. Your people are close by, go out, go home and become a human being again."

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[1] That is, of the irrigation canals on the Crow reservation.

2.

A young man could shoot well with his bow and arrows, had a good knife, was a fast runner, and was strong of body. One day while he was hunting in a level place he saw something of a light color, like a thin skin with water. He came and touched it with one arrow and it burst. He lost consciousness when it burst. When he woke up, he was on top of a high rock and saw no way of getting down. He looked round and was in the center of a lake with a rock in the middle. There was water all around. He did not have anything to eat or drink. He walked round and saw two young birds, which did not have any feathers. He began to cry. He took the birds in his hands and looked at them. One of them said, "Hold on to our wings, our mother is coming." A storm came and he heard thunder. The storm passed. He looked and saw Thunder sitting there. The hollow places in the rocks were filled with water and he drank. One young bird said to him, "Hold on to our wings, my father is coming." Another storm, a hailstorm, came. The male Thunder came and sat there. Then he told this man he had brought him to fight a powerful animal which came every summer from the water below and ate up his little ones. The young man said, "There is nothing to eat or drink." A condor (?) then brought a deer and gave it to the Crow. Thunder said to the young man: "Tell me what I can do. We have four days more, then this creature will come." They also had brought an elk, and the Crow ate the elk and got fat. The man told Thunder that he did not consider any animal very powerful; he asked them to bring two whole bodies of buffalo. They brought them; he laid them on top of the rock. When he had skinned both, he took the shinbones out and fixed them so he could put his own arms and legs in. He piled up rocks in a bowl-like form and put the buffalo skins inside. He made a place in the rock for a shelter for himself and asked Thunder to make a hailstorm and fill the skins with water. Thunder told the young man that the night before the long-otters came he would see lightning above the water and the water would move. The two monsters came and ate the little ones every summer. "If you don't do anything to them, they'll eat you too." He told Thunder to bring a dead pine tree and when he had done so he asked for another. Then he asked Thunder to shoot the pine tree. Then the pine fell to pieces. He told Thunder to bring two forked chokecherries (*marápuac*). When Thunder brought them, the Crow took his knife and cut off the limbs, till only the forks were left, and put one fork on each buffalo hide.

That night the waters of the lake moved and lightning played on them.

He built a fire then with his pine tree; he put into the fire all the stones he could get. Thunder knew the long-otters were coming and shot at them, but could not do anything. Each long-otter came up at the same place. One always came first. The Crow saw one coming, laid all his arrows in a row and sang. Then four arrows slid to the front. He placed two to one side, and two on the other. When it got close, he shot one arrow into the long-otter's mouth and his second arrow also. He took the forked choke-cherry and rolled stones into the monster's mouth. He threw many rocks in. He made a place for the water to go down in the buffalo hide and it flowed down the mouth of the long-otter, from which he saw smoke coming. It came no higher, closed its mouth and fell backwards, splashing the water so much that he could see the earth below the water. He went to the second long-otter. When he looked towards the other place, the second monster was coming up. He shot two arrows into its mouth and rolled red-hot stones into it. When he had thrown in many stones, he made the water from his hide flow in and saw the smoke come out. It did not move; then it fell backwards. Where it hit, the water was all gone. Thus he had killed the two long-otters.

Thunder came and sat down. They had captured a crow. Thunder told the bird to go up high to the sky and to shout and bid all the birds come because their child had killed something for them to eat, all should come to partake of it. The crow flew up and delivered the message, came down, and sat on the rock. The birds came to the rock, a great many of them. The larger birds said, "If we chop this in two, we'll eat the head. If the small birds chop it in two, they may eat the head." The condor got up over the long-otter and with a sword he tried to chop off the head, but failed. The eagle tried, but failed. The crane tried, but in vain. The big birds then said they would let the crow try, but it failed. Then the smaller birds tried. The hawk tried first, but in vain. The yellow-tailed hawk tried, but failed. The small hawk came, but in vain. Then the *cu'a'te* (blue crane = heron?) chopped it in two. The smaller birds cheered and ate the head. The Crow said, "You may bite off my arrows for me." They ate up the long-otters and brought back his four arrows. He had no way of getting down. Thunder asked him which of the birds he liked. "I like the condor." Then they transformed him entirely into a condor. He took the two arrowheads and placed them on his wings. The condor went with this man-condor and the other birds went away. They came to some big water; he stayed there, took fish out of the water and ate them.

It was in the spring. The bird-man was lousy. One day he was sitting on a tree, leaning over a river, and trying to scratch off the lice. One of these arrow-heads struck him in the face. Then he recollected that he was

an Indian. From there he went back, killing animals in the rivers as he came along. At the Big Horn Cañon he killed a buffalo. When he came to the Yellowstone, he saw an elk sitting in the sand. He rolled himself up in a white cloud and came to the elk. He was going to kill it, but the elk seized him and took him to the river. He tried to get away, but could not. The Thunder thundered, but could not help him. The elk took the river-beings to build a sweatlodge. Those under the water built one. They took him into the sweatlodge, where they whipped him till he cried and said he would not do anything any more. They asked him whether he knew what he was. "Yes." They said to him, "You have killed many things in the water. You are an Indian. We don't wish to kill you, but only to make you suffer." They told him to go home and let him go. When he came out, he was human and thus got back to the camp.

The elk was an Hidatsa; the bird, a Crow. The Yellowstone River got its name of Elk River from that elk.

The Son-in-law's Tests.[1]

A man had a good-looking daughter. A young man married her, then her folks left camp and went with her to some other place. When they came back to camp, the husband had disappeared. This happened to three men, one after the other. In the fall after the leaves were on the ground the father of the girl said, "It is time to go to our hunting-grounds." There was a young man with plenty of relatives. The girl wanted to marry this young man. "If you want to die, you can go with her," said his people. "All right, she is good-looking, it does not matter, even if I should die."

The young man was given a gun, lots of powder, bullets, arrows, and started with them. When the father-in-law moved away, he would go to a little spring, there he always camped. By the spring there were many trees. This young man was an able hunter, and they had plenty of meat. It was past midwinter, near spring, just when the snow was deepest. They had such plenty of meat they did not know what to do with it. At night there was wind and snow. The father-in-law began to sing. Then his wife began to hug her husband close, for she knew something was going to happen. They lay down and slept. The next morning when the morning-star came up the old man woke up his wife and said, "Get up, make fire and cook for your child, I am going to have him do some work." To the young woman he said: "Daughter, I'll have your husband do something for me, get up and eat." The young man was anxious, got up, and ate. His father-in-law handed him a rawhide sack: "Go, fetch sarvis-berries that are

[1] Dorsey and Kroeber, 294; Kroeber, (b), 177.

ripe, use the leaves for a covering." The young man took his gun, carried the sack, and went upstream. He cried on his way, for he saw no way to save himself. He was in a hard blizzard. He went upstream, came to the source, and saw some rocks there and in front of a cave there were berry branches. He was crying. He made a circle towards the left, got off to the branches, and saw a bear. The bear called him. "If the bear does not eat me, I'll die anyway," he thought, so he went over. The bear said, "I knew you all this time. Why are you crying?" "My father-in-law told me to get ripe sarvis-berries to eat, and anyone knows there are none, so I am crying." "There is nothing scarce." The bear took him to his cave, where there were plenty of sarvis-berries. He filled his sack with them and cut off branches with berries for a covering. "Go. He'll give you four tasks. There is nothing hard; although one of them is hard, you will accomplish it." After filling the bag the man went home. He came near the tipi and began to cry. He got to the camp. The woman went out to meet him. "Are you bringing anything?" "You have told me to fetch something, I have brought it." "Why are you crying then?" She gave it to her father. The old man said, "My child has done what I told him." The young man supped, then went to sleep.

Four days later the old man sang again. Early in the morning he woke up his wife, "Get up, cook, we want our boy to do a task for us." So the old woman woke up the girl and said, "Get up, we want your husband to work for us." The old man handed him the sack. "I want you to fill it with ripe plums and use fresh chokecherries for a cover." The young man set out in a blizzard. He came to the bear den. When he got to the door he was told to come in. "What did he say to you?" "He wants ripe plums and branches of cherries with leaves." He let him fill the sack and put cherries on for a covering. He came back. Before his return it got dark. When he was close he began to cry again. The girl went to meet him. "Are you bringing any?" "You (plural) told me to fetch these, and I have brought them." The girl ran in, handed the plums to her father and said, "Take this, you mischief-maker. Now, it looks as though we have met something." (dúta, bā+íkdia. hirā'k' bā'mbíu' tsitsē'k·.) The old man ate all himself.

Four days later the old man sang again. The old woman was displeased. She said: "He is beginning to sing." "Keep still, I am going to sing." They lay down. The next morning he told her to get up, cook, and awaken her daughter. "I want to set our son-in-law a task." The old woman rose, built a fire, and cooked. She woke up her daughter. "Get up and eat; we want to have him do something." The old man said: "Now go and fetch a bow of buru'pé (cedar), with sinew backing, and ten arrows, not with a

single little knot on any of them, but perfectly smooth. The feathers must be of the best eagle tail feathers and the point must be blue. Fetch one like that." He started and got to his father, the bear. "What is he up to now?" "He wants a cedar bow with all the sinew backing completed. He wants ten arrows and tells me the arrows must be without a knot and with the best eagle feathers and blue points." "All this is easy. Bring ten sedge stalks." He took some. An eagle passed and the bear said to him, "We need feathers for arrows, help us out." The eagle said, "Take one feather from my wing, that will be enough." He thought of the box-elder leaf, and shaped it into an arrow point. He took grapes and rubbed them on grass and they were transformed into real wood. Thus the arrows were complete. A snake came along. It said, "I am the cedar bow." It transformed itself into a bow. They peeled off the bark from a weed and made it into the bowstring. All was complete now, and he took it home. When he came close, he began to cry. His wife came out to meet him. "Are you bringing any?" "You had me bring it and I have brought it." The old man asked, "Is he bringing any?" "Yes." "I am glad my boy has brought what I wanted." He brought it in.

After four days the old man began to sing again. His wife said, "Don't sing any more." "Keep still, I'll sing." So the next morning he woke up his wife and said to her, "I'll have our child do something for me again. This will be the last time." The woman awakened her daughter. "We have some work for you." The old man said: "Get up and fix yourself up. Go out, hunt for a spotted buffalo, bring him in front of my door, and I'll kill him with the bow and arrow you brought." He went to his father, the bear. The bear asked, "What is it now?" "He told me to drive a spotted buffalo in front of his door." "This is what I told you was hard, still we shall accomplish it. There are four buffalo in a certain place. Be careful to have the wind coming from the buffalo. Circle round four times crying. Then go up and they won't run away." He circled round as told, with the wind in front of him. The buffalo stood and the spotted one cut loose from his companions and went towards him. He drove him to his father-in-law. When he was close, he shouted, "I am bringing it." Then the girl looked out and said, "Father, your son has brought the spotted buffalo." "It is well." He took his bow and arrow. The buffalo came. He pulled the bowstring but since the arrow was not a real one it crumpled up. This was done four times. "Hā hihá," he cried. He shot an arrow four times, then the buffalo horned him. He kept on pitching him till he was torn to pieces. The young man gathered up his remains in a bundle, and threw them into the spring: "Father, here's what you want to eat." In the springtime he came home without his father-in-law. He told his story, then the people knew how the other young men had been destroyed. The old man had the same fate he had dealt out to others.

TALES OF SUPERNATURAL PATRONS.

Burnt-Face.[1]

There was a boy who fell into the fire while playing and burnt his face. He grew up to be a man, but did not like his face and always stayed inside his tipi. Whenever he went out he first painted his face. The other side of his face was very good-looking. One day this young man told his mother to make plenty of moccasins. He wished to go away, but his mother would not let him. However, his father supported him and told his wife she should make the moccasins. So she made them and gave them to the boy. He left camp and went to the mountains. He made a shelter among the pines. The next day he went off for a vision. In the shelter he had meat and moccasins hanging from poles. After a while he came back to his shelter. The next day he went out again. This time they talked to him. Someone asked, "What are you doing here? Why have you broken my tipi poles?" The young man said: "I hated something very much, that is why I have come here." "Go back to your shelter and return next morning." He went, stayed there overnight, and returned to the place early in the morning. He saw a big white tipi there. They called him in; he looked around and everywhere he saw all kinds of medicine tied to curtain-strings. "Pick out one medicine." "I don't want any, but I hate something very much." "What is it?" "I hate one side of my face." "I can do nothing for you, go on farther to the mountains." He told him just where to go. He went on to the next place. It was a considerable distance, and he slept several times on the way. He got there and fixed up a little shelter. Inside he took a stick and hung up his belongings again. The next morning he went out to the place. After two days there was a tipi there. They called him in. "What are you trying for?" "I hate something very much, that is why I am here." "What is it?" "One side of my face." "Go on still farther." He showed him just where to go. He went back to his shelter and stayed there overnight, then he went on.

He arrived at a third place. Below a high hill he put up a strong shelter and in it he put a pole across and had his belongings there. He stayed there overnight, then went on a high hill for a few days. He saw an eagle high in the air circling about. He saw it come down. The eagle came and sat by this man. "What are you crying over?" "I hate one side of my

[1] Cf. Wissler and Duvall, 61; Grinnell, 93. The Crow variant combines the cure of the disfigured face with the motive of the water-monster seeking to destroy the young eagles (cf. p. 144).

face, that is why." "Go back to your shelter and stay there. Tomorrow I'll come there and see you and tell you some things." The young man went back to his shelter and stayed there that night. Next morning he waited for the eagle to come. He went and lay down in his shelter. After a while he heard a noise like that made by a strong wind. A person came and sat by the shelter, entered and talked to him. "I'll help you but you will have to help me. On the other side of the hill where you had a vision there is a big lake and in the middle there is an island with a nest in it. Whenever I have children something comes up out of the lake and eats up my little ones. I'll ask you to help me." The young man said, "I will help you." The eagle took the man to the lake. There he showed him where to go on farther; the eagle was to meet him there. The eagle's nest held two eggs. He started to the place. In the first coulée there was nice clean water and a road ran by the creek. He went on and thought of getting a drink out of the brook. When he wanted to do so, he heard a spirit say, "Don't drink of that water," so he jumped across and after a little while he saw a bear lying down there. He stopped in front of the bear and cried. The bear said, "I have been waiting for you to come. Get on my back." He got on his back and they started off toward the place the eagle had shown him. They got there. There was a big hill and at the top he let the young man get off. The bear went away, and the young man went up-hill. He went up where the eagle had shown him and the eagle was there. He asked the young man, "How did you get here so soon?" "Someone brought me here." "Who?" "A bear." "That bear is very dangerous. Whenever the Sun comes by, he will say something to you and you'll do what he says. I'll wash you so you can talk to the Sun." The eagle started off into the air. He made medicine and caused rain to fall upon the young man. No clouds were to be seen, but the eagle made rain. After washing him he came down again and told him to go to the same place, to the lake and the hill of his vision. "You'll wait for me if you get there first and I'll wait for you if I get there sooner." The eagle went up into the air again, and went to his nest. The young man got down from the hill. Halfway down he made a shelter and put in his things. He stayed there overnight. The next morning he went up early on the high hill. A little bird came up and said to the young man: "Say to the Sun, 'You love your son,' then tell him your troubles."

He stayed on the hill till evening and when sunset came the Sun turned round to the young man saying, "You'll run four times, then you'll reach my place." He went right on. While he was on the hill the little bird came again, saying, "They are waiting for you on the river side." The young man went to the river. He went to the place. Four ducks were

there awaiting him; their heads were blue. One of them said, "Get on my back, and do not open your eyes till I tell you." He got on his back and they set out. They came to a piece of ground and on the island he told him to open his eyes. Then he saw nothing but water all over as far as he could see. They stopped and after a while four black ducks came. Then the other ducks went back to where the man started from. One black duck told him to shut his eyes and get on his back. He started off with him. After a long time they stopped and the bird told him to open his eyes. He was on another island with nothing but water round about. The ducks sat and talked with him a while, the four white ducks came, and the black ducks at once departed. One white duck said, "Get on my back and do not open your eyes till I tell you." They started off again. They stopped and he was told to open his eyes. Far off he saw some land. After they had talked with him, four spotted ducks came, and one of them said, "Come, ride on my back." The young man got on his back and shut his eyes. After a while they stopped. The duck told him to open his eyes. They were sitting on the shore of a big sea and saw a little boy and girl playing by it. The young man went up to them and they ran away. As soon as he had got off the ducks and approached the children, these ran to their mother and said, "We have found a brother." He followed them. The little girl told her mother she had seen a poor person, and the boy said he wanted to come in. At the door were two dogs,— one was a bear, the other a mountain lion. As he came in, these dogs growled as if going to jump on the man, but the woman inside scolded them and both ceased. He came inside. She gave him to eat. For a while the little boy sat on the young man's lap. The boy said, "Make me a bow and arrows"; the girl, "Brother, make me a ball and shinny stick." The young man went out and cut cherry trees and made a shinny stick first for the little girl and then bows and arrows for the little boy. When the little boy came back from playing, the man told him he had no feathers. The boy and girl went out to get feathers. They came back and had none. After a while someone came outside and threw in feathers. He took them and fixed the feathers for them. He fixed arrows and showed them how to use them. He had already made a shinny stick for the girl, he also wanted to make a ball but needed some antelope hair. She asked her mother whether she had any. "No, but I have seen some that someone has sheared off." The children went out and brought them in, then he made a ball for the little girl. The next day he showed them how to play shinny. After a while the little boy asked, "Why have you come here?" "I have a bad face, that is why I have come here." The little boy said, "My father has a looking-glass, I'll bring it and let you use it." The girl heard it too, went inside, and got the looking-glass.

The young man used it and saw himself in it. His face was as good as when he was first born. The mother came and asked the children, "Have you done something wrong?" "Our elder brother has a bad face, and I wanted him to use our father's looking-glass. So the little girl got it." The boy got angry over his mother's scolding. He went inside, called his brother and did not want to come out. The young man played with him, then the little boy came out, and his elder brother showed him how to use his bow and arrows. After he had used the looking-glass his face was perfect and he was very glad. When the Sun came back to his tipi, he told his family what he had seen on his trip. He asked the young man if he wanted to wait twenty days or forty days. The young man said he would wait twenty days. After twenty days he was asked whether he wanted to go home. "Before you leave, wash your face in the spring, then when you get home and see the sun, don't make faces but look straight into my face." He started off to where the ducks were with the little children. As he started off, the little children cried because he was going away.

This young man left and started on the duck's back. He came home as he had gone the other way. After he had got across he went up the big hill again. The eagle was waiting for him there. They talked a while. He went to his shelter, got his things and went on to the lake. The eagle carried the man across the island in the middle of the lake. The eagle said, "Four times it will get foggy in the afternoon and morning, the fourth time an animal will come out of the water." "Go and pack all the wood you can." The eagle brought him plenty of wood. The young man took four big stones, and had them ready as if for sweat-bathing. He waited. Fog rose early in the morning and in the afternoon, just before dark, it was foggy again. As soon as the fog had all lifted an animal came out, opening its mouth wide as it came up the steep hill. The young man took a stick and threw a hot stone into its mouth. A second time he threw one in. A third time he did it again. Then the monster stopped. He threw in the fourth stone and the animals went back into the water. The eagle was up in the air, whistling in the meantime, not knowing what to do. When he saw the animal go back into the water, the eagle was happy and came down. As soon as this animal died, it floated up and went round and round the island, which it completely surrounded. They saw it die; it was a long-otter.[1] The thunder came now, took the long-otter and went away with him. The eagle told the young man to wait for his brother and sister, the young eagles he had saved. "When they are grown up, they will take you home."

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[1] See the reference to this mythic animal in the Old-Woman's-Grandchild myth (p. 71) and passim.

He built a strong shelter, had plenty to eat, and was always happy. He waited till one day the Sun came close and told the eagle, "Your hired man's (*dîck·iwā'ce*) father and mother have suffered for a long time. You must send him home as soon as you can." He went right in and the eagle told the young man, "At the first snowfall I'll send you home. Your brother will take you." The little birds were grown up and practised flying. At the first snowfall the man went on his brother's back while his sister carried his belongings, and thus they took him home. Before starting the eagle gave him medicine: "Whenever you have a big tipi make the picture of an eagle on it." He took an eagle's claw beaded on each side and gave it to this young man for a necklace, also an eagle foot.

He started homeward on the young eagle's back. They came over the mountains down to the man's home. From the air they saw two persons seated on a high hill. The eagles saw them and told him. "There are your father and your mother." They came up. His father and mother heard the sound. The birds were coming to them. They got to the ground. The young man dismounted. His father turned round and saw his son. He jumped up and put his arm round his neck and was very glad. He saw that their son had a good face. Just before the eagles left, they told the young man to kill a buffalo, open its belly and leave it there. The parents went home with their son and the eagles turned back. The next morning they chased and killed a buffalo, cut it open, and went home. After a few days he got married. A pretty girl had said, "If he did not have a bad face, I should take him for my sweetheart." Some one had told him this and that was why he went to seek a vision. Now he married this girl. After he got married he made a big tipi, spread it out flat, and called men to draw and paint eagles on it. He told the men, "When you have done the picture, I'll know what is going to happen." After the tipi was put up, he could foretell what kind of a day and what kind of a storm they were going to have.

A Visit to the Sun.

In the beginning two ducks made the human race out of mud. They made all the Indian tribes in pairs. The Crow and Hidatsa are pretty similar; the Arapaho and Gros Ventre are similar; the Ute (àck·awi'a = Bad Lodges) and the Shoshoni are similar; so are the Piegan and Blackfoot; the Nez Percé and Flathead; the Cheyenne and Sioux; the Winnebago (?) and Pawnee.

One Hidatsa went out to fast. Some cranes came and told him, "The

man you want to see will be here in the fall." He returned and in the fall he went out again to the same place. There were seven cranes that alighted by him. "We'll show you what you want." The man sat on the back of one of the cranes, who took him along eastward to the sun. When he got there he saw an old man sitting outside of his lodge. The bird set the visionary down and took him to the old man, who talked to the Indian. "The one you want to see is over there further yet, but you have to meet an old woman before you see him; she will tell you how to get to him." He did not know that the old woman was the Moon. He went to her. She said, "You cannot see the face of the old man; he generally sits on that high point yonder. When you get there, he will not look backwards to see you. When you get behind him, you must seize his blanket. He will then get up and lead you to a tipi and let you go in there." He went. The old man sat on a big point, and when the Hidatsa came there, he obeyed Moon's advice. He saw a big tipi by a creek. He seized the blanket, and the old man led him to his tipi, where he saw the Sun's wife and son. He could hardly see the wife's face nor the Sun's; they were like fire. The boy was stripped naked and had a big belly. The Indian could see the boy's face. Before entering the tipi he could hear a prairie-dog barking at him, also a coyote. The boy got up; his parents told him to get water for the guest. He gave him very little, the man thought, but really it was so much he could not drink it up. They gave him a very small piece of meat, but he could not consume it all. Before he started on his trip the Hidatsa told his people not to worry if he stayed away a long time. He never ate with the Sun's family, but by himself. He went out hunting. He did not know whether they ate the same food as he or not. One day he watched to see what they ate. They knew he wanted to see it and were going to show him. One day he was in a tent, while the boy was outside, playing. He heard the prairie-dog and the coyote barking. The boy told his parents, "There they are coming back with their meat now." The Indian wondered who was bringing in meat. He heard it dropping. He watched, and saw two whole bodies hauled inside. He saw they were human bodies, one that of a Crow, the other that of an Hidatsa. He knew both of them. Sun and his wife generally ate human bodies. Now the man knew about their food. Sun said, "If brave men get killed, we boil them and their soup is better than that of common men."

The Indian did not know he had spent one entire season there. He could not see the face of his hosts at all, only that of the boy. The parents told their son, "You had better send something over with your uncle." The boy broke wind and caused a fog all over. If the Indian ever wanted

to hide, he was to break wind and a fog would rise therefrom. The boy had a long stick with a spear head on the end. Sun told the man to go back to the first old man. Before the Indian left, the boy gave him the spears. The old man told him he had sent all kinds of birds, which went there to paint up before coming back. He saw all kinds of paint on the floor. "When you get back to your country, you'll find a black horse. Mount and go home on it. It is your horse. As soon as you get to your people, make a sweathouse, sweat, and go to your lodge. A few days after this some enemies will be found near your place. Get on your black horse and strike the first coup." He came down to his country on the same cranes. He went a little way and found the black horse. That is why the Hidatsa like a man who has found a stray horse. When he got to the first hill near camp, he motioned to the people to come. One man came on a horse to some distance from here, and even there he felt the heat that came from the Indian. He told the people to build four sweatlodges so he could get rid of the heat. The people obeyed. He let his horse stand there. He went into the four sweatlodges. When he got out of the last one, he was no longer hot. He went home. After a little while the enemies came and he struck the first coup, becoming a great man.

The Crow who went to the Birds' Country.

A young Crow fasted, wishing to see the country where the birds lived. It was in the springtime. On the fourth day he fasted a meadow lark came and wanted to adopt him, but the Crow did not want to be adopted. He would not take its medicine, saying that he wanted to see the birds' country. It told him to ask the rest of the birds that would come to him, also that the birds' chiefs were Seven Cranes, who would tell him what they decided to do about it. All the birds coming back in the spring came to him, but he refused to be adopted. He told all of them he wanted no medicine, but wished to see their country. The night-hawk wanted to adopt him, but he refused in the same fashion. "The Seven Cranes will come tomorrow, then you'll know what they will do." The next day the Seven Cranes came and sat down by the Crow. All were as big as himself except one who was larger than the rest and was their chief. One crane wanted to adopt him, giving him medicine to become a war captain, but he said he wished to see their country. The next crane wanted to give him a picketed horse, but he would not take any medicine for it, but insisted on seeing their country. The next crane wanted to give him medicine for coups, but he declined. The next crane offered to give him medicine for doctoring, but with the same result. The chief came and asked why he would not take any medicines

since all Indians wanted medicine, but he answered, "I want to see your country, that is why I have fasted." "Go home; when we come in the fall we may take you there."

In the fall this man came to the place where he had fasted. The birds were going home and all of them came to the young man, who told them that the Seven Cranes were thinking of taking him. When the night-hawk came, it said the Seven Cranes would be there the next day, and he came and sat by him. The Cranes came. The largest had a pipe, filled it and gave it to the Crow, but he would not smoke, saying he was not there to smoke, but to see the birds' country. "You are the only Indian who wants to do this so we'll take you. We'll take you next fall."

The next spring this young man went to his fasting-place. The birds came back and each one told him they were going to take him till Night-hawk came and announced the Seven Cranes for the next day. They came and told him they would take him in the fall and bring him back the next spring; he should tell his folks not to mourn for him and he should wait for them in the fall, when they would come. After they had left he went home. He did not go on any war parties. Next fall he came to where he had fasted. The birds were going home. Every bird came and talked to him, saying they would take him. The night-hawk came, saying the Seven Cranes would come the next day. Then the Seven Cranes came and sat by him, smoked with him, and said they would take him. He laid down his arrows and blanket. The biggest one told him to get on his back. They sang songs before starting and then flew up. He set out on the back of one of the birds. Looking down, he saw people and their camps. Finally, they came where the sky touches the earth and stopped. All the birds were there. They liked him and wanted to touch him. He asked the Seven Cranes whether that was their country. They answered no, they would see it the next day. The next day all the birds got in a row near the sky-hole with the Seven Cranes on the left end. The largest was chief of all. He took his comrade's hand and sang a song. With his pipe he raised the sky[1] and told the birds to go. He lifted it high enough for the six other Cranes and himself. The sky closed down. They flew over the water and saw a black spot. The bird said that spot was his land and the man would see it.

When they came nearer, it grew larger and larger. It was land when they got there. The birds had tipis. The first one was the meadow lark's, painted yellow and with the top black. The bluebird's tent was all blue. The rest of the birds' tents were all painted differently. The night-hawks'

[1] In an Hidatsa myth the Sun lowers the sky with his pipe.

tent had a night-hawk figure in the rear and the chief of the yellow-cranes had a big yellow tent. When the man got off, the birds that had stayed at home all wanted to see and touch the Indian. He stayed in the Cranes' tent, but went to different tents in the camp, and looked at everything they had. He had no meat to eat while there. The cranes made arrows for him and showed him where the deer were. He killed one. Deer were not afraid of him, so he went right up and shot one. They told him not to bring meat to the tent. One crane came and ate with him, finally all of them came. Thereafter the Cranes ate meat. Other birds came and ate meat. After that many birds would eat with them. There was no winter, but plenty of cherries and plums. After a while he heard a crier say that in one month they would start for the Indians' country. He had found an eagle tail and brought it to his tent. The cranes asked why he had that. He told them the Indians liked eagle feathers very much, so they gave him a great many and he made himself two war-bonnets (*ik·ú'pe*), which he kept in his tent.

When it was time to go they made him wings and he flew with the Seven Cranes. When they came to the place where the sky touches the earth, the Big Crane gave the man a pipe, and told him to sing a song. He did so and lifted the sky with a pipe; then all the birds cheered. All the birds passed under it to the other side and he stopped them. All the birds then had a parade, dressed up as though for a fight. This big crane told the man to pick out whatever medicine he liked. He took the medicine of a crane, a hawk, and a condor. The big crane himself gave him medicine, so he had four medicines. All started then. When they came to where he had fasted, all sat down. The four different birds who had given him medicine told him what to do and how to use the medicine. The other birds left, but the Seven Cranes stayed there. All of these gave him medicine and told him they wanted to see his people. So he told them to stay while he went to his people, who were camped close by. He came to a man out hunting, who told him his relatives had mourned him. The visionary told this man to go back to camp, make seven sweatlodges and get pemmican ready, for he was coming to camp with his father. The man told the father his son was back and they were to make seven sweatlodges. When the seven sweatlodges were made and ready, the young man came to camp with the Cranes. When they arrived, they went to the seventh sweatlodge, all the doors of which faced east. There was pemmican in there. The Seven Cranes ate pemmican, also the young man. Seven other men were also in the sweatlodge. When they got into the sweatlodge it was very hot and the Indian made a noise like a crane. He went into every sweatlodge and into the last one the Seven Cranes went with him. It was really hot, then

he no longer sang like a crane. He got out, and the largest of the cranes told him to dive facing upstream. Then they came to the young Crow's lodge and ate pemmican. When done eating, they went outside and the Seven Cranes flew away.

The Seven Cranes had told him to go on the warpath right away. Soon he started as captain. When close to the hostile camp he was going to make medicine, and told his followers to pile up buffalo chips as high as possible. He said if he climbed on top and any of the chips fell, he should turn back. Then he sang four songs, and at the end of each they cheered him. After the fourth song he walked up the pile, and stood on the top. He came down and none of it fell down. Everyone cheered when he did this. The Cranes had told him in four days he would kill a whole camp of enemies; but there was a woman there who was to be his wife and whom he should not hurt, that she would ride a pinto horse and wear an elkskin dress.

On the fourth day the war party came to a camp. All the men went out buffalo hunting and the whole party ran on the camp, killed the men and took the horses, tore the tipi covers and broke up the poles, and captured the elk-dress woman, who was good-looking. They got the horses together, among them a pinto. The man took this pinto to the woman and made her ride it. Before the hunter's return they left and he caused a storm. It rained. He got back to camp, having taken plenty of captives, women and children. They went through camp with the first coup-striker in the lead. After that he married the woman captive, also a Crow woman, and thus had two wives. He gave his medicine to his son, who also became a war captain.

The Bulls' Ward.[1]

There was a pretty young woman. When they wanted to marry her, she refused. There was a young orphan boy whom her father kept in the family to work for them. With this boy the girl had clandestine intercourse. She became pregnant. Her family were then living on the outskirts of the camp. When her condition was very noticeable, they always kept by themselves. Her father joined a buffalo hunt. She pretended to have a stomach ache, got off on the side of the road and gave birth to a child, which was put into a buffalo wallow. People did not know anything about it, they thought the girl had a stomach ache.

When the people had gone away, seven bulls came along. The first

[1] Kroeber, (a), 94; Wissler and Duvall, 121. The Gros Ventre version is closer to the Crow tale. With a different plot the basic motive occurs among the Assiniboin, Lowie, (d), 187. Cf. Simms, 290, where the boy makes buffalo by rolling a hoop.

bull came up and saw the little baby crying. He snorted and jumped to one side. The second one did the same. To the last one another bull said, "Crazy buffalo, we have found a child for you, it just suits you." "See whether it is a boy or a girl." "It is a boy." He began to roll in the wallow, rose, and horned it up into the air. The child fell sitting down. He started to hook it and threw it up again. This time it alighted on its feet, walked a few paces, and sat down. The third time he threw it up, it ran a little ways, stopped, and stood up. This time the child ran round. "That's good." The child followed the buffalo. In cold weather it lay on the buffalo where the hair was thickest. When they were going off some place, the boy would sit between the horns. They brought him to a bear. "Go through with our child and make him strong, able, and powerful." The bear took the child, got a mulberry thorn and a sarvisberry tree and made an arrow, while from a chokecherry tree he made a bow. He took some of his hair for the feathers. He told him to shoot off his arrows. He became a good shot. The bulls told the bear, "He'll kill game for you." They called an eagle who happened to pass and asked him to give the boy some of his powers. Then the eagle pulled out a plume, put it on the boy's head and said, "This is his body." So the boy was light in moving about. Whenever birds came round, the boy killed them and tied their feathers to the bulls' tails. They circled round and came back to where there was a herd of buffalo. He killed some and gave them to the bear.

About the time of the buffaloes' mating season, the seven returned to the herd. When they got there, they began to flirt. The boy was now a handsome young man. The seven bulls told their child, "We're afraid of nothing in this herd except of All-bones. You might be tempted to drink of his wife's water, don't drink of it. His wife has a long face, she is tall and slim and not pretty." "I'll know her when I see her." He stood where the women got water. They passed him. A woman who was not good-looking dipped up water and he asked her for a drink. He drank of her water. Some young calves were playing by the water. They saw him drinking. They said, "All-bones' wife's water has been drunk," and all ran home scared. This caused a disturbance in the herd. They said it was the seven bulls' child that had drunk of it. He came to his fathers. "We warned you not to drink of it, it's all over with us now." They heard that the old bull was coming. The first of the bulls had short horns. When All-bones came, this bull rolled in the dust and met him. They fought for a long time, then All-bones broke the first bull's limb. The second bull acted the same way. Their fight lasted a long time. All-bones got at the second bull and gutted him. The third one fought a long time, but All-

bones broke his hind leg. Four bulls were left. The fourth went and his fight lasted a long time, but he was gutted and lay down. Three were left. The next one took up the fight. After a time he was exhausted with a foreleg broken. Two were left. The next one fought, but had his hind leg hurt. Crazy-bull alone was left. He rolled over in preparation for the fight. All-bones also rolled in the dust. Their foreheads came together, and they began to fight. Crazy-bull pushed All-bones over towards the herd, but after a long time Crazy-bull also was gutted. One bull from the herd said to the boy, "You are a person of the earth. How can you stand here when your fathers are all destroyed?"

All-bones felt proud and began to wallow. The young man came out. A little sparrow came flying over to All-bones' collarbone and said, "He has no bone there, nor in his anus." The buffalo came to horn the boy who had with him the plume given by the eagle. He was not harmed at all. The bull looked back and saw the young man behind him. He did the same thing over again. He faced the other way. His anus was open; the boy shot an arrow into his anus. Then he turned round and shot him in the collarbone. He turned the other way, and shot at his anus again. All-bones fell dead; the blood came out of his mouth. His herd saw it, and all scattered. The young man got his fathers together and built a sweatlodge. He cured them all. They were well again. He told his fathers, "When the buffalo begin to flirt, I am going to my own people to flirt." His fathers told him, "Your people flirt all the time." They took their child to his home. They came to a herd of buffalo. There was a young buffalo six years old. The bulls said to him, "Give your teeth to your child." He did so and the young man had fine teeth. They called a four-year old. "Our child is going to flirt. You have a fine hide, give him a fine blanket." He did so. An eagle was called and came. "You've given your plume, but he wants to flirt, give him your tail feathers." "Pull out the middle one." They did so and he had a whole wing. "Let us go to your father, the bear." To him they said, "We'll have your child flirt. Fix something to make a nice young man out of him." The bear took two of his middle claws and put them round the boy's neck. They turned into a complete necklace, a fine one rubbed with clay. They made him handsome. "This is enough." They came to camp. "Yonder is your tribe." The bear looked him over, and said he was fine-looking. The bulls said to the boy: "Get married, and if your first child is a boy, we'll take him and raise him. When you come to camp, you'll see women playing football. They will look at you and say, "What young man is that?" They will feel bashful. When they play ball a ball will roll to where you are sitting and they'll be shy about coming for it. Your mother will be in the crowd. She pretends to be

virtuous and is proud. She'll say to the others, 'What are you afraid of?' and she'll come to you. Then you'll kick the ball and say, 'Mother, what are you afraid of?' She'll take it and go back crying. When she goes home, they'll ask her why, and she'll tell the tale. Your mother will look like you. When she says this, your mother's mother will feel hurt and your mother will come to you and ask, 'When was it I became your mother?' When she asks, tell her, 'You put me in the wallow and covered me with dirt. My fathers raised me.' Hearing this, she will run back to her mother. When they come, she will bring you over, then they'll ask how it happened and then they'll inquire as to who is your father. There'll be a poor man there, you must say it is he. When you wish to visit us, come to the foot of the mountains in the fall, this will be the only time."

He made his way to camp. Lots of young women were playing ball. They began to ask, "Who is that young man?" The ball rolled in front of him. Each told another woman to fetch the ball because they were all bashful. One young woman asked, "What are you ashamed of?" She came for the ball. The young man kicked it and said, "Mother, take that ball." She said, "You are very proud," and went back crying. Her mother asked, "Why are you crying?" "We played ball and I looked for it and a young man said, 'Mother, take back your ball.'" "What sort of a looking man is he?" "He is very handsome." So her mother said, "Go over and ask him, 'When was I your mother?'" She went and asked, "Son, when was it I was your mother?" "You are my mother and put me into the buffalo wallow. My fathers took me and raised me. Now I am of age, I have come back." She returned and said, "He says he is my child, that we put him into the wallow and covered him with dirt. His fathers raised him and now he is of age and has come back." The old woman said, "I'll bring him and see how he looks." The people in the lodge compared him and his mother and saw he looked very much like her. They questioned the young man as to what he knew. "When I was born, they put me into a wallow and covered me with dirt. My fathers got and raised me." His grandfather came in grumbling at the news. "Where is your father?" asked his grandmother. He pointed at the poor young man, "There's my father." He wished them to marry, so they got married. The young man stayed there. He married the chief's daughter.

People in the camp began to be very hungry. "Go, fetch seven buffalo chips," said the boy. They brought them to his tipi. "Send some young men on the hill." The young man came back and reported lots of buffalo. He announced that there would be seven bulls walking along. "Don't disturb them, let them walk along." Seven bulls were really coming on the side. The people spared them and killed the rest of the herd. The next

night the young man met his fathers, who told him they would be on the left side of the herd next day. "There is a crazy young man riding horseback who might bother us, tell him not to do it." The herald announced a hunt for the next day as early as possible. They went out. There was a big herd close by. They hunted. The crazy young man rode a white horse. He charged the seven bulls. They started to run, with Crazy-bull in the rear. The crazy man shot him in the thigh. Crazy-bull chased him back, caught up, and hooked his horse. The man got up and ran, but the bull horned him to pieces and also his horse. Then they just walked away. The young man said, "I warned you not to chase the seven bulls, you have done it and have shot one of my fathers." His wife had a boy, who was able to run; he went in swimming. The young man dived into the water and became a bull. The little boy became a calf, and sat on his father. Both swam. They came back as persons. The boy was a good runner. One day both father and son were gone. He took his boy to his fathers and they raised him. The calf went round with his buffalo grandfathers. This is how people nowadays adopt the children of relatives.

The Dwarf's Ward.[1]

A young man was married. He had a child, a little boy. When the boy began to sit down by himself, they went away from Pryor and came across Pryor Gap to this side. They had a dog with a travois on which the child was seated. After they had crossed the river they saw two white-tailed deer. The dog sighted them and though they held him back, he broke loose, and pursued the deer. After he had got over to the other side of the ridge, they could not see him any more. They followed, but the dog came back alone, the child was gone. They thought the child had fallen off on the flat, but they could not find him. They looked for two days, but could not find out what had become of him. They were helpless and went on, mourning. At Pryor the child fell off. A person had taken it inside the rocks, that was why it was lost. He was kept there till he grew up to be a young man. The person made a bow and arrows for him. The boy would go hunting, kill deer, and take it to his place. His adoptive father and mother would eat it. He killed an elk and packed the whole body over. He killed a mountain-sheep bull and packed it to show his strength. The people told him, "Right across there is a mountain with white rocks, you are wanted

[1] Cf. Lowie, (d), 187; Wissler and Duvall, 92, for the opening episode. The Assiniboin combine the loss of the child with the buffaloes' ward motive; in the Blackfoot version the baby is adopted by a bear.

to feed them over there." So he stayed and killed game for this second father of his.

The young man stayed there a long time. His father said, "When you do any killing and ravens bother you, pay no attention to them." He went out and killed an elk, and told his parents, "I've killed some more and shall go after it tomorrow." He went out, but the ravens were already there. He shot at one of them. It began to cry. "You have just as much as killed me. Your father and mother are not your real parents, you are a person of the earth." He brought the deer to his father's place; he was sad. His father had not seen it, but knew what had happened. "Are you sick?" "No." "I forbade you to shoot at ravens, you must have shot at them." "The raven told me 'You are not the real child of your father and mother, you are a person of the earth.' Over that I'm feeling sad." "You are our child, but they have said it. Don't feel sad, but eat."

In the spring the woman got lice and began to scratch herself. So the man said, "Old woman, be careful not to let your child see you, you're scratching all the time." After breakfast the boy went to hunt. The man also went. The woman said, "My son is not here, I'll take off my dress and louse myself." The young man had gone rather far, but had forgotten something and came back for it. As soon as he stepped in, the woman got scared. She transformed herself into an owl with her claws out. The boy went away and did not appear for several days. So the man said, "It looks as though your son had seen you." "Yes, old man, he has seen me." "We can't do anything now, he knows what he is, we might as well send him home." The young fellow came back, and lay down, feeling bad. "Son, get up and eat, we'll send you home." "Father and mother, I thought you were my real parents. You were poor and I fed you. Now you'll send me home."

They told him how they got him when the dog ran away and said his real people were alive yet. "Wait, and I'll call your other father and he'll see to you." He took out the front feathers of a raven and told him to stick them in his head. "When in danger think of that, and you'll save yourself by it. It has a loud voice (like a raven). When going over the mountains, you will see a herd of buffalo and among them an old one, kill him and you'll see a tipi on the creek. Put the buffalo outside and say, 'Grandmother, I bring this as my spoils from the chase.'"

He killed the buffalo and carried the whole of it to the tipi, where he threw it off. An old woman stuck out her head. "Grandmother, I brought this for you." "Child, this is the first time this was ever done, I have been waiting for this." She gave him a black stone and said, "Do the same favor to another old woman and she will tell you something." He killed a

buffalo and brought it to the second old woman. She said: "This is meat I like." He stayed there till next morning. "You will meet three women tanning elk hides. They'll talk to you and ask you to stop. Try not to pay any attention to them, though I know you can't do it." She gave him the rough stone. "You'll use this for something. Now as you go, you'll get to another old woman's tipi. Do there as here, and she'll give you advice." She told him to kill a big four-year old for the third old woman. He killed it and took it to the old woman; he butchered it. The next morning she gave him advice. "You'll come to three young girls tanning hides. Walk fast. They'll call to you to come. If you have a strong heart you'll pass by, but they are so pretty I don't think you'll pass." She gave him a piece of wood soaked in water so as to be soft. "As you go, at the next creek you'll find an old woman. In the buffalo herd you will find one very old one, pack it for this woman and she'll tell you how to use all these things." The next morning he came to the buffalo and killed the one mentioned. He brought the buffalo to the door. The old woman said, "That's the kind I like, you are the first one to do this." That night she talked to him. "Now when you go down to the river, you'll come to a fine tipi. There three young women will be tanning tipi hides and no matter how strong your heart is, their prettiness will draw you there. One will say, 'I saw him first, I'll sleep with him first.' She will give you *pîaxī'ta* to eat. Take this one (and she gave him some cooked buffalo meat) and eat it instead of their food. Then she will know and say, 'He didn't eat ours, but some buffalo *pîaxī'ta*." Take out her food and saying, 'The dogs are hungry' throw it to the dogs. One is a tiger and the other a bear, and this will make them quite helpless." The old woman continued. "She will say, 'Let us sleep with you and then we'll let you go.' Of course you'll be helpless and do it. When you lie with her use this black stone instead of your member. When it is destroyed, use the rough one, then use wood, then use this cord from a buffalo's legs, and this will knock it all out of her."

The next day he came up to the tipi mentioned. He passed by. The young girls saw him. They spoke to him by name and said, "People meeting like this always have something to say, talk to us and then go." He said, "I am in a hurry; when I get back, I'll be able to talk." "No, it won't take long, talk to us and then go." Then he could not resist any more, but went back. The youngest girl said, "I first saw him; so I want to cook and feed him and sleep with him." She took *pîaxī'ta* and cooked it for him. When done cooking, she also gave him a piece of fat, but he put it aside and ate his own food. The girl knew it and said, "He is not eating ours." The food the girl gave him was a woman's clitoris. "The dogs are hungry," he said, and threw it to the dogs, which had

devoured it before the girls could say anything. The two older ones went out. "I am the one who saw him first, I'll sleep with him," said the youngest. He lay with her. The girl spread out her legs. The young man pulled out his member but stuck a black stone in. As it went in, she began to chew it and the stone was all eaten up.[1] He put the second stone in and the same thing happened. He put some driftwood in, and it was a long time being chewed. At last he used the cord. She kept on biting it, but could not do anything to it. After a while he removed his breechcloth and really possessed her. The two sisters asked, "Are you done?" He sat smiling. The young girl said, "He is my husband, you cannot do anything to him." "You are in love with him, that's why you say that." "No, I could do nothing, neither could you. Our brothers saw him coming."

Seven young men arrived. The girl said, "My brothers, he is my husband." "He has been out on the prairie eating good things, he must be good to eat." "I'll eat his arm," said one. "I'll eat his heart," said another. They went on, distributing the parts of his body among themselves. The leader of these seven was named Cedar-forehead; he had a small cedar on his forehead. The girl would not permit it, and they were going to make her suffer like her husband. The young woman told her husband to sit on her lap and sat down with him. The young men danced at the door. They tried to use lightning to kill the young man and almost killed him. He forgot all about the raven feathers that had been given him for his head. The girl said, "I am losing all control of power, I am beginning to feel the lightning. You must have some power yourself." This reminded him of the raven feather. He put it up to the smoke-vent and blew it up. It went high up and it gave four signals of distress, announcing: "All you that live on the mountains, your child here is in distress, they are killing him." It was coming. They heard a raven cawing in the cold weather. Snow began to fall. A blizzard came into the tipi. The seven brothers began to fall on one another. Cedar-forehead's cedar was broken off in the struggle to be warm. The young man drew his wife to himself, all the rest were frozen stiff. The feather came back to him. He blew it up again and told his helpers that his enemies were frozen now. The feather announced it, shouting. It came back as a cawing raven. The young man said, "May this tipi be forever, the people in it are destroyed." The tipi is still there near here on the Little Horn, where there is a spring coming out of a rock shaped like a woman's genitalia.

After the young man got up he went to his father. He went the way he had come, met his grandmothers, and killed buffalo for them. He took

[1] For the distribution of the vagina dentata motive see Lowie, (a), 110f.

his wife along. He got to his father and made lots of deer for them. His adoptive father said: "If any people come here, let them give me arrows and beads and anything they wish for they shall have." This is how the Pryor Creek got its name.[1] The adoptive father was a dwarf (*awakure'*) but his wife was an owl.

2.[2]

Old-Man-Coyote first made the people. Several generations later they moved about on foot. At Pryor Gap the road is forked and there are three big cliffs there. The Crow Indians came along and one man with his dog and a little child having two teeth came behind. They were going up Pryor Gap. The child was strapped to the dog by means of a travois. The man was the very last, while his wife was leading the dog. A herd of antelope came out, got frightened, and crossed the road. The dog broke loose and though the woman held him by a rope, he broke it and chased the antelope to the highest part of Pryor. He went down a cañon. The parents went after the dog, both of them crying. Soon the dog returned to the couple, but without his travois. They looked all day, but could not find the baby, so they joined the other Indians on top of the mountain. They cried and told the others of the adventure of the dog and the antelopes and that the dog had returned without the child. Next day the whole camp searched for it till night, yet could not find it. Seeing that their search was vain, they gave it up.

In the cañons the dwarfs had got hold of the child, and made this baby grow rapidly. It was a boy with only two teeth. The dwarfs made a bow for him and four arrows, one red, blue, black, and yellow, respectively. The bow was of mountain-sheep horn. For the first shot the dwarf told the boy to shoot at a rock on the other side. When the arrow hit the rock, it went right in and only the feathers stuck out. The dwarf bade the boy hunt deer and other game so as to supply food: "I'll rest and you'll do the hunting now." The boy killed deer and brought them to the rocks. "You may shoot at anything you want, but don't shoot at a meadow lark." Every time the boy went hunting a certain meadow lark got in his way. He was often going to shoot but always recollected the warning. One day he got angry, being bothered so much by the bird, and pulled his string. Then the meadow lark said, "You are a man of the earth, you are a Crow." The boy, instead of killing the meadow lark, let it go. He went home and

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[1] Bā'ʻp-ū'ʻō, Rocks-they-shoot, with reference to the arrows shot into the crevices as an offering.

[2] Here the tale is combined with the contest of the dragon and the eagles (cf. p. 144).

began to reflect. He did not talk. The dwarf knew what had occurred. "I told you not to shoot at the meadow lark, you have done it. Tell me what the meadow lark said to you. How did he hurt you? He is nothing but a little boy with white clay. He does not lie, but merely jokes. Tell me what he said. Because he is so truthful, I did not want you to kill him." "Whenever I was on the hunt he always got in front of me till I was going to kill him. Then he told me I was a Crow. Tell me the truth, who am I? I thought you were my father and mother. Tell me and send me home where I belong." The dwarf said, "I did not get you myself, White-headed-eagle got me to catch you so that you might kill the dragon (long-otter). If you kill him, I'll let you go home. This dragon is killing the young eagles. When you were in your mother's womb, the eagle knew it and bade me look out for you. He knew you were going to be here and now you are here." The house of the dwarf is still near Pryor Gap. "All right, take me to where the dragon comes out and build a fire near the nest. Heat lots of rocks till they are red hot." The eagle got timber and the boy made a fire with a drill. "If you kill that animal which eats my children every year, I'll let you go home and adopt you as my child too. Your parents can't kill meat and are crying. When you get home, they'll be able to get something to eat again." It was time now, for the dragon to eat the young birds. The eagle went away. A fire was started there. The dragon came up the river. When under the nest it slid up with its mouth open. The boy began to throw hot rocks on the dragon, one after another. Just as it got to the edge of the cliff, it fell down, overcome by the hot rocks and the rocks also fell to the bottom of the cliff. The boy came down and told that he had killed the dragon.

The dwarf said, "I want you to ask Eagle to call all the birds together after your trouble and they shall pray for you. Then I'll take you home." The eagle told the other birds: "My son killed game for us, let us all feast over it." The bird told the boy to fetch his father. He brought him over. "I have done my part, see what you can do." The eagle pulled out a feather and said, "In your generation you'll be the headman and when you go hunting, I'll have the wind so that the game shall not scent you and you shall have plenty." The dwarf took his arrows, made four new ones and gave them to the boy, bidding him shoot into some rock as before. "Now, I am showing you how to shoot. When the Indians come round, this place will be sharp with arrows always. All the Indians passing by shall shoot there too." The arrows are still to be seen. When moving camp, the boy always shot at this hole.[1]

[1] Bear-crane, the narrator, himself has done this.

The dwarf piled stones as marks one after another. Each stone symbolized some people. "The Indians shall put stones there all the time. All these are marks of the boy's deeds." The stones are still there. The arrows shot in there are solid. The stone heads are still there. Hence the names arū'ut-ā'ace (Arrow Creek) and mā''pūo (Rocks-they-shoot) for Pryor.

This boy got home and ruled his camp as a headman. He lived to such a great old age that his flesh tore when he moved about.

Dwarf Tracks.[1]

Some Indians had dwarfs (*awakure'*) for their medicine. They were strong. I heard a woman tell that she had seen tracks like those of children at the mouth of a cave. Afterwards she had a dream in which she was informed that she was wanted where the tracks were. She went there fasting and found animal bones outside. A woman of the size of my granddaughter (nine years old) came out, adopted her, and gave her some medicine. She had fasted for four days. After her return she came to own large tipis and plenty of horses. I have heard another man tell that he had seen tracks near the rock.

The Tyrant and the Poor Young Man.[2]

There was a young man who had parents and was not poor, but his comrade was poor. There was a man in camp who would take away a good horse from its owner, as well as desirable property; he did this regularly. If there was any good-looking young woman, he would also seize her.

Once the people had broken camp but the poor young man and his comrade were still remaining on the old campsite and eating there. The bad man came on horseback while they were eating and thus spoke to the poor young man: "You are in love with my younger wife, I am angry at you. Depart, both of you." "Father, it is not so," he replied. "Where is your father?" asked the man. When the boys got to the camp, they were worried about it. An old woman came and said, "I am going to let her go, we have prepared fine meat for her. Now when it gets dark, they will go." The young man who had parents gave his father's knife and flint, his file, bow and arrows to his poor comrade. He showed him the sight of the gun. The young woman had a tame dog. She made a bag, put

[1] Cf. Simms, 316. According to Simms's informants the place was about twenty miles north of Plenty-coups' camp at Pryor, and barren women would deposit baby moccasins there in the hope of being blessed with children.

[2] Translated from a text.

fine meat on both sides, and packed it on the dog. When it got dark, she led her dog and came with her pack. The young man also came with his belongings. They slept, awoke, and went on. They kept moving and ate up their fine meat. When they had eaten it up, they stayed on Mt. Batsē′-icdĭo. The woman became pregnant. They traveled for a long time. Whenever he shot at anything, he missed. They got very hungry. There was no ammunition left at all. When he shot off his arrows too, he did not hit anything at all. They got to be very lean.

One day he brought a big rock to the foot of some tall grass, laid it down, and made his wife lie there. "When you die there, I'll go and die somewhere else." He used his gun for a cane and went along crying. On the other side of a ridge there seemed to be something alive. He got to the top. On the other side a man was butchering. "No matter what sort of creature it may be, I'll go and meet it," he said, "even if it be an enemy and kill me, what matters it?"

He got to the stranger, who said, "Well, I have shot something, you have met me." It was a dwarf. Though short in stature, he had muscles standing out in lumps. He had killed a black-tailed deer. He dipped up the blood with his hands and gave it to the young man to drink. He made a big fire and roasted the ribs for him. Then he gave him some to eat. "Come, stand up, stretch yourself." The young man stood up and there was really nothing the matter with him. Before he had not been able to hold himself up. "Look," said the dwarf, "this is the sort of person I am." A deer was standing there. He took his arrow and shot it through the middle of the body. "I am always like this, you shall be the same." Then he asked, "Have you a wife?" "My wife is pregnant." "Yonder is my house," said the dwarf, showing him a big rock this side of the mountain. "Take that blood to your wife, make her drink it, do to her as I did to you. Tomorrow you shall both come to my house."

The man took the blood to his wife and made her drink it. "Stretch yourself," he said. There was nothing the matter with her. She, too, had not had strength to hold herself up before. The next day they went and reached the dwarf's house. He came out to meet them. He had a fire and they stayed there. "That wife of yours is pregnant, she cannot enter our house. Do you enter alone," said he, "come." He went inside with him. A rock was his house, inside tanned hides were lying on top of one another. There was a woman there, who spoke to the dwarf: "'Bring my son soon,' I said, you have done it late, they almost died." The dwarf said to the man: "If your child is a little boy, I'll name him; if a girl, I will not." Then the young man's wife gave birth to a little boy and the dwarf named him "His-arrows-plenty-of-lightning." When he was born,

the dwarf said, "Bring him." They washed him and entered with him. The dwarf took bear-root, made incense, moved away the fire, and caused the child to stand over it. He placed it toward the four quarters. "Take the name His-arrows-plenty-of-lightning," he said, then he gave the child to its father. He gave the young woman a great many elk teeth for her to wear. "It is bad that they have no lodge." They went out with the elk hides, designed a lodge, sewed the hides together and finished the cover. The man went for lodge poles. With her husband the woman peeled them, they dragged them away for they were very strong. They set up the poles and after a while, when they were dry, they put up the lodge. When they had put up the lodge, the dwarf's woman put out all the buffalo skins she had tanned and made the couple use them as comforters. They had a lodge now and moved into it.

The dwarf asked, "How is it that you are moving about, what is it for?" The young man answered, "This woman had a husband of whom she was afraid. He wished to kill me, that's how we came here." "Yes, that one who wished to kill you is my adopted child.[1] 'Try to benefit your people,' I said to him. 'Take away and possess their desirable property,' I did not say. 'Kill them continually,' I did not say. As I am, so I made him,— I made his body of stone. This part above the collarbone, there I made a hole; his rump too, there I made a hole."

The dwarf continued: "Yonder there are horses, I think. Go and bring them." Behind the mountain there were some Shoshoni. The young man went and brought some sixty horses,— good geldings, also plenty of good mares. "Well, father," he said, "come out, pick out the horses you wish to have." "As for us, we are afoot, we do not own horses. You were without horses, that is why we sent you, keep all yourself," said the dwarf; "your people are over there, facing the mountains; they are about to get lodge poles."

The dwarf said: "Now your body is of stone. I am making for you a blanket cut off in the back, now I am going to make it." When it was done, he said, "A shirt with holes in it I have also made for you. Your body, too, is of stone. When you go, if that man still wants to kill you, wait till the fourth time, then kill him." He made arrows for the young man,— one of them black, another red, the third yellow, the fourth blue. "The people wish to get lodge poles, they are walking to the mountain; go home."

So the young man moved with his wife and child and camped near the people. His tent was fine, he was taking many bird tail-feathers and elk teeth with him. He had horses of various colors. He was camping a little

[1] That is, adopted in a vision.

distance from the camp. The next morning some of his freckled horses got near the camp. The tribesman who awoke first said: "Whoever owns that lodge there has an abundance of horses." The young man had killed a war party of four men, taken the scalps without injury to himself, tied them to a long stick and leaned it against the rear of his lodge. A man came and entered his tipi. "You are the first one to meet me," said the young man, "take one of my horses." Then this man went into a lodge and said, "That one is your comrade." Then this man came running with his wife and his relatives and entered the young man's lodge. They were crying. "Do not cry," said he, "you may have any number of my horses, except a pinto blue. Of the rest I do not care how many you appropriate." The woman took a mule and a mare, the man took two geldings. The young woman's relatives also came, he gave them plenty of elk teeth and horses.

This man who always wanted to kill people called one of his clansmen. "Go, bring that blue spotted horse!" The clansman came to the young man and said, "I have been ordered to bring that blue pinto." "There is a white one, let them take that." "No, he bade me bring the blue pinto." He went again, but the young man made him take another with a gelding and a mare, three in all. The clansman would not go again. "He, too," he said, "must have a vision; his horses are numerous, he has scalps placed on his lodge." Then the bad man's clansmen no longer liked him. They went out and scattered in all directions. He said, "The man who wanted to die is dead." He was heard singing and took out his medicines. He had two sons. They ran off and peeped into the young man's lodge. "There must be something medicine about you, that father of ours is heard singing, he wants to kill you," they said and ran away. When the bad man took out his medicines, his clan ran away, all the women ran away.

The young man put on his blanket and the shirt with the holes in it. He held two arrows. His enemy came. "Well, let it come," he said. "No, you want to kill me, do you let fly first." The man aimed. The young man threw aside his robe. When the arrow touched him, it fell off. He sent two arrows and they did not hit him.[1] This young man wanted to shoot and moistened his arrows. He, too, had arrows. His son was a little boy. Wherever his mother ran she would take him along. The bad man had dispatched his two arrows without hitting his enemy. "My child," he said, "marry my good-looking young wife. Over there is my lodge, live there and let us stop fighting." "No," said the young man. He held his arrows and sent them through and through the man whose body was of stone. He killed him, took out his arrows and rubbed his head.

[1] The exact procedure with the arrows is not clear to me from the text.

All the people had run away. The young man called them. "Take back what this man with medicine powers took away from you when he killed people. Let each one take back his wife," he said. "Bring wood," he added. They brought a great deal of wood. "Burn up that man." They burned him up and moved away. The dwarf had told the young man, "Do good to the people with whom you live." He became a very great chief. When this young man moved camp, there were plenty of buffalo everywhere and they regularly killed enemies. They formed the biggest camp. He was a great chief. They had abundance of meat.

One-eye.[1]

1.

There was a man with one eye. He was named One-eye. Another man was named Looks-at-the-white-buffalo. One-eye killed the brother of Looks-at-the-white-buffalo. Both these men could not be shot in battle. Looks-at-the-white-buffalo went away with all his clansfolk. Other people in One-eye's camp also left him. The two parties had a fight and many were killed. They moved away. They had fights very often and hunters who went out usually got killed. One day one of One-eye's men went buffalo hunting. Looks-at-the-white-buffalo's men killed many of the hunters and chased others back to camp. Looks-at-the-white-buffalo came to camp to take horses, but heard One-eye crying, so he did not take any horses. He told the people he wished to die, for he had killed many of his own people and now he was going out on a war party against another tribe. He went out on horseback, and came to a Sioux camp. The Sioux had two circles of lodges, being very numerous. Looks-at-the-white-buffalo told his party that those who wanted to go home might do as they pleased, he was going to die in the center of the circle. When they had taken some horses, some of the party went home with the booty. Ten of them stayed. They dug holes or trenches in the middle of the camp at night, stole buckets and meat from the tipis, and put them into the trenches. They brought logs and laid them around the trenches. The next morning the crier passed by them and Looks-at-the-white buffalo went out and killed him, dragging him to their trench. Then the whole camp knew the Crow were there. They fought all day and the Sioux surrounded them. When they killed one, Looks-at-the-white-buffalo went out and dragged him to their trench. He told the rest of his party not to go out. The next day they built fires around the trenches, but two of the party hid and ran away on horseback.

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[1] Cf. Simms, 312.

Eight stayed there. The next day they fought again. The rest of the party would get out of the trenches and fight, but all were killed except Looks-at-the-white-buffalo. There was a man among the Sioux who talked Crow, and he asked who he was. He gave him his name and told him he was tired. He broke his bow and arrows, threw his knife away, sat down, and told the Sioux to come and kill him. Two of the Crow men who had left had remained on a high hill and looked on. They saw that even when he had thrown away his weapons, the enemy were still afraid of him. When he saw that, he lay down. The enemy came and stood over him, but did not kill him yet. They brought an ax and chopped his head off. Still his body moved. They built a fire and burnt him. The two who were on the hill came back after the Sioux camp had moved and saw where the body had been burnt. They went home and told the people that Looks-at-the-white-buffalo had been killed. The people mourned for him. Some in the camp stayed in the mountains till they had seen buffalo. They moved out and camped near by. When they had camped there, One-eye's band came and camped at some distance, but One-eye's band did not know Looks-at-the-white-buffalo had been killed. People in Looks-at-the-white-buffalo's camp were sure that One-eye would destroy the whole camp if he knew, so they asked One-eye's sister to go and make him smoke. They knew that One-eye was afraid of the pipe, still they gave him a pipe of tobacco. They told her to take the medicine-pipe and tie it over the door of her tent. They wanted to make peace with him before he learned that Looks-at-the-white-buffalo was gone. So One-eye's sister, her husband, and her little boy went to the camp at night, to her mother's lodge. She went in, ate, and stayed there for a while. One-eye camped right next to the tipi. The little boy called to One-eye, who was next door. He answered in a loud voice, telling his wife to go and see who was there, as no boy had been there before. His wife looked in, saw this woman, her husband and her little boy, and informed her husband that it was his sister.

When the boy had called out four times, he answered each time, but did not come in. The boy asked him each time to come and eat. Then the boy began to cry. Now One-eye got up and entered the tent where the boy was. When he came in, the feathers of the medicine-pipe which they had tied over the door struck him in the face. Then he said he knew something was going to happen, that was why he did not want to come. He sat down in the tipi. They gave him roots and other food to eat. Then the husband of the woman filled a pipe and they smoked. One-eye asked them what they were there for. This man told One-eye they were the same kind of people, yet they had been separated for a long time and had been

at war, now they wanted to make peace. One-eye called for a smoke, asking all men to come to his tent. He laid the medicine-pipe in the rear of the tipi. When all had come, this man again told them he intended to make peace. He told them that Looks-at-the-white-buffalo had been killed, wishing to die because he did not like to kill his own people. He said that several other of their bravest men were also killed. One-eye agreed, saying they should have peace. They came together the next morning to hunt buffalo, and he gave a horse to his brother and another to his sister. They went home that night and told the people in camp they were going to camp there the next day and to fight no more. The next day One-eye moved his camp and stayed with the other people. They invited each other as they had not seen each other for a long time.

The next day all went out on a buffalo hunt. On the following day they went out again. All who went had to cross a little creek. One-eye stood by the creek; he did not go out on the hunt. When all the rest had gone, a young man came and was going to cross, but One-eye told him to take a drink first. The young man lay down. One-eye looked round and seeing no one, he stepped on the back of the boy's head and held him there till he could not move, then he went home. The young man lay there almost dead and could not join in the chase. When the rest came back, he was still lying there. They asked what was the matter, and he told them. All the people in the boy's camp felt badly over it. Looks-at-the-white-buffalo was a *birik·ō'oce* and the people of his camp were the same. The men in this camp did not do anything. They moved and went along with the other camp. They camped together. The young man whose head had been stepped on made himself moccasins, and his clansmen gave him arrows and knives. He got a good blanket. He told them he was going to stay away for two or three seasons; they should not mourn for him for he was coming back. This young man went out fasting. He fasted at many different places. He made himself a shelter in the mountains, covered it with a buffalo hide, and went fasting. He had many dreams, but none enabling him to do anything against One-eye, so he continued fasting.

In the winter the camp moved. One-eye made medicine to make buffalo come to the ice and they killed many buffalo. While they were butchering, two boys were out hunting rabbits. They came along the river and found a dead buffalo on the bank, also many more being butchered by the rest. The buffalo first seen were very fat. So they went out to the rest and asked who had killed the buffalo. It was not known. They came back and butchered buffalo. One-eye went among the dead buffalo and took what he wanted of the meat, gathering tongues and fat. He came to the boys

butchering the fat one and asked why they were butchering the buffalo he wanted to eat. They said they did not know it belonged to him, they had made inquiries. He said they had spoiled the meat he was going to eat. One-eye took one of these boys, who had no parents, dragged him along, and threw him into a hole in the ice. There was a tipi in the water and this boy fell through its smoke hole. A man and a woman were seated inside with two dogs, which were really a bear and a mountain lion. These growled, but the man bade them be still. He told the boy to sit on the other side of the lodge, and he sat on a bearskin. He asked who had thrown him in. He said One-eye had. The man said, "I did not tell One-eye to treat his tribesmen thus. I told him to fight other people."[1] Bones, meat, and other things had been thrown in by One-eye after the boy, and all fell into the smoke hole. The man and woman ate the meat. The boy stayed in the tipi for four days. They lived just like the people above. On the fourth day the man told the boy he had taken away One-eye's medicine. He and Thunder had adopted One-eye, but he would tell Thunder also to take back his medicine powers from One-eye. He showed the boy his medicines and told him to take his choice. He spread out the different medicines before him. The boy picked out a club, four arrows, a whip, and a plume tied to a long string. The man told the boy he had chosen well. "One-eye is going to make a buffalo run into the ice three more times. I told him to do so. When you get back take the buffaloes' tongues and meat, and try to get One-eye angry. The third time kill him and throw him into the same hole in the ice." Then they led him out. He went back to his own tent, where his comrade was living with his grandmother. These two had mourned for him. Some time after this, when the camp lacked meat, One-eye made medicine, and the buffalo came. The people killed many buffalo. While they were butchering, these two boys went round and took several tongues, meat, and fat. One-eye asked who had taken his tongues and meat. They told him. When One-eye saw the boy, he knew it was the one he had thrown into the ice and told him he might eat it and it was well. So the boy took the meat and fat back to his grandmother.

When the people lacked meat again, One-eye again made medicine and caused buffalo to come on the ice. They killed many buffalo. The two boys butchered buffalo by themselves, dragged the meat over, and threw it into the ice hole. The man below liked it. They gathered ten tongues and some of the best meat. One-eye came and asked who had taken the tongues, and the boy told him he had. One-eye told him it was well. Then the

[1] Cf. p. 173. For a closely parallel episode see Dorsey, (a), 66.

people knew he was afraid of the boy, but did not know it was the boy he had thrown into the river. He sent the meat to their grandmother. One-eye sent an old woman to the boy's grandmother to find out whether it was the boy he had thrown into the river. The grandmother told the old woman if she told One-eye it was the same boy, the boy would do something to her; so the old woman was afraid and did not tell anybody. The boy told his comrade to be afraid of him, and not of One-eye. The third time One-eye made medicine and brought buffalo. This time the boy took a horse to where they were butchering and took more tongues and meat than before. Again he threw the whole body of a buffalo into the ice-hole. This time the grandmother was busy tending the meat. One-eye did not see the tongues taken by the boy, but they told him. He said he was going to kill the boy, because he had done bad things to him several times. One night the boy went into the ice-hole and asked the man in the river what he should do, that One-eye was going to kill him. The man told him One-eye would first run a race with him. He showed him where there was a black horse; he should take this, paint it, and dress it just like One-eye's horse. He was to throw One-eye into the hole after he had killed him. The boy heard many times that One-eye would kill him. One-eye got into a quarrel with his youngest wife and chopped her head with a knife. She ran away to her brother. This brother knew One-eye was afraid of the boy, so her family told her to marry him. She married the boy and lived with him.

The next morning two criers went looking for the woman. One crier came to the boy's tent and they told him his wife was there. So he went back and told One-eye his wife had married the boy. One-eye told the man to bring the woman back. When the man asked her to go, she refused. The man told One-eye she would not come back. One-eye asked whether the woman did not want to go back, or whether the boy made her stay. The man told him that the woman herself did not want to come. He sent two more times. She refused both times. The fourth time when the man came, the boy told him to tell One-eye that if One-eye wanted to die he should try to get his wife back. The man told One-eye what this man had said. One-eye told the man to tell the boy he would run a race with him and they should stake their lives. They should run on the ice on horseback. He told the boy to get ready. The boy got the black horse the river man had told him about. One-eye went through camp and got ready. The boy painted his horses just as One-eye did his, tied plumes on the head and tail of the horse, and kept the arrows and club taken from the river man. Then the people got on both sides of the river, and One-eye waited for the boy. The boy put a plume under each hoof of his horse and came out on the ice

where One-eye was. One-eye told the boy they would run and turn at the hole and the one who fell or slipped would be killed. The boy was not afraid. One-eye saw this boy's paint and he himself got scared and promised the boy his own tent and an elk dress and horses for all his relatives if he agreed not to race with him. He had six wives, whom he had taken from their parents and husbands. He had taken the boy's present wife from her parents. He could not be killed. When he was shot, it did not hurt him. The boy did not take the tipi and told him they must run the race. They started. He begged the boy again not to run, but the boy insisted. One-eye made medicine and sang. Both ran to the ice-hole and turned. Neither fell. They came back to the starting-point. One-eye again begged the boy not to run, he would give him all his horses and wives and make him his brother. The boy refused. He made medicine, and the boy sang the same songs, ran as fast as possible, turned by the hole and came back. Again neither fell. They started to make medicine again. One-eye told the boy he would give him everything he had said, and even horses he did not own, but the boy would not listen to him. "We have begun the race and we shall finish." So they started towards the hole in the ice again. Before they got there, this boy went behind One-eye and whipped One-eye's horse with his sacred whip; the horse slipped and fell. When One-eye fell, the boy took an arrow and shot him. Before he could get up, the boy had killed him. He broke his head with the club. The people seeing it all ran away. The boy dragged One-eye to the other hole and threw him in.[1] The bear and mountain lion living in the tipi below ate him up. The boy took One-eye's horse home.

The people were going to run away, being afraid of the boy. He had killed the one they feared. He told one of the men he would not do what One-eye had done. He bade them take their horses back, also the wives whom One-eye had taken. One-eye had taken two girls from their parents; these were taken back and his other wives by their husbands. He told them when the boy who was out fasting returned he should marry these two girls. So the people did not run away. They moved away and went around. When the enemy came to the camp, this boy would kill them. He could not be shot. He was one of the bravest men in camp. Next spring when the leaves were out they heard the thunder. This time the other boy fasting was up in the Bighorn Mountains. He dreamt and was told he was wanted on the Wolf Mountains. He came down from his mountain and climbed the Wolf Mountains, where he fasted. A hailstorm came, but he stayed there and laid down his blanket. Lightning struck

[1] Cf. again Dorsey, (a), 68.

him and he lay on his back unconscious. The hail did not touch him. When he got up, he saw a man sitting by him. This man gave him medicine and taught him songs. He told him he was the one who had adopted One-eye, but took his medicine back, also that One-eye had already been killed for his many bad deeds. He told him when he got back to camp he should treat the people well and that two girls were waiting to marry him. He told him about the boy thrown under the ice; when he returned he should call this boy his younger brother. So he returned while they camped around Mud Creek. When he got to camp the boy thrown into the hole called him to his tipi and showed him the two girls. He married them. He took off his old clothes and put on better ones. He owned all of One-eye's horses. The two went out on a war party together. They brought horses and killed enemies and were chiefs of the camp.

2.

(This variant depicts the Ack·ā′mne and Birik·ō′oce as hostile clans, with One-eye as tyrannical ruler of the ack·ā′mne and lording it over his wife's husband, who belongs to the other clan. Two birik·ō′oce visit this brother-in-law and ask him to propose a truce to One-eye for the time of the hunt. One-eye agrees, but abuses a Birik·ō′oce boy in the manner described above. The boy goes out to get a vision.)

In the first part of the winter he got to a peak in the Rocky Mountains and stayed in a coulée. One night a being came and said to him: "Wait here; your father will come to see you when the animals have young ones." He stayed all winter. Toward springtime the boy saw that where he was staying everything was covered with snow, while in the valley the grass was green. About this time the boy saw all the animals being frightened away. The being told the boy: "Your people are over there." It was near the Hidatsa, where all the Crow were camped then. The being told the young man to go home. He arrived while the Hidatsa were having a Sun dance and found himself at the edge of the camp. It happened that one man who had two horses was there. This horse-owner was called by the boy, "Father, come here." So he came. The boy's name was Kills-alone. He said, "My name is Bear-comes-from-afar (naxpitsë′ awatë′ kō hūc). Go and build a sweatlodge." "What is a sweatlodge?" He told him and bade him make seven. The people had thought he was dead. He showed him how to build sweatlodges. One-eye was also in camp. "When you build the first fire," he said, "I want you to call me over." One-eye in the meantime praised the boy, saying he had been looking for him. When the sweat tipi was done, the boy called people in. His comrade said, "Do something

now." "No, if I did so, I'd hurt the people. I'll just show him my power." He blew the smoke of his pipe over the stones and thus set fire to the other side of the camp, but he stopped it.

One-eye had taken all the pretty women from their husbands and everyone else was afraid of him. The boy's friend said, "Kill him now." "No, he will die anyhow." One-eye had one pretty wife, whom he struck so her head was bleeding. She went to the young man. One-eye had a herald announce that one of his wives was gone and he wanted her back. The young man said to the herald, "Father, announce that Bear-comes-from-afar has that girl in his lodge, that she has been ill-treated, and he will marry her." When One-eye found out who had married her, he said, "All right, they must be about the same age. Take a horse and give it to them." "I don't want it," said the young man, but his comrade said, "*I* do." So his friend took it. The young man invited all the old people and asked the herald, "Do you know any place where there are lots of horses?" He asked them all. "A long ways off," said one, "among the Ack·ápkawìa clan." The young man told his people by the time they returned from their trip One-eye would be dead. They captured many horses. This is how the Crow got plenty of horses. This story also tells how the sweatlodge originated.

Raven-face.

Raven-face was living in my grandmother's time. Raven-face was good-looking. His younger brother's name was Arrow-head, and he was also very good-looking. The elder brother had a bay horse named It-has-a-rabbit-foot-necklace. This horse was a good runner. The Birik·ō′oce clan did not like Raven-face, because he was so good-looking that their wives were infatuated with him. I don't know what clan Arrow-point belonged to, but I think it was the Ack·ā′mne. A young man who had a friendly feeling for Arrow-point warned him: "The next time the Birik·ō′oce will have a camp of their own, they'll kill you if you go there." They watched and saw the Birik·ō′oce did make a separate camp farther up stream. The young man was trying to court a girl and made his way to the Birik·ō′oce.

A young woman happened to come out. She was his sweetheart's comrade and passed by without looking at him since she was his *ucє′*.[1] However, while passing him, she said, "They are waiting to kill you." "They have no reason, they will not kill me." He made a circle in the

[1] One of the tabooed relatives by marriage.

camp, where the Birik·ō′oce men were smoking. They said if he passed them they would kill him. They went on smoking and shot him as he passed. He fell, and his horse ran away.

Raven-face at this time was indulging in *bī′etxasìa* (showing himself in finery to women in order to flirt with one). He was flirting in his own camp, riding his bay horse. His brother's horse came up and he heard a voice saying, "Raven-face, Arrow-point is killed." When he heard this he made a bridle for his horse, got his bow and arrows, and set out.

The Birik·ō′oce announced that Raven-face was coming. They got their arrows and guns and walked toward him. Raven-face made his way through them, shot one through the spine, and broke his backbone. They shot at him also and hit his arm. He was just about getting through the crowd of his enemies. He got to the last man, who was the best friend he had, named Left-hand. "Left-hand, I am almost killed, do you finish it well." Left-hand pointed his gun and when Raven-face passed he fired. The other Birik·ō′oce said: "You missed on purpose." "Yes, I did. We have killed his brother, who was a good man."

Raven-face went back to his people and the Birik·ō′oce ceased fighting. When his arm was healed, he cut a gun-barrel short and during the winter he went sleeping and mourning in different places in quest of a vision. In one place during a sleety storm, his blankets and clothes were all drenched to the skin. A cold wind began to blow and it got very cold. He was trying to live through it somehow, but saw no way to survive. He began to look for a place of refuge and came to a hole, a bear's cave. He went into the den and went farther back. He found two little cubs. Raven-face took them and put them towards the entrance. When the she-bear came and saw him asleep with the young ones, she lay down to one side. The male also came to the door and entered. He felt like his mate and did not try to awake him. Raven-face awoke toward morning. The old bears had gone out and he knew it. He looked and saw it was daytime by the light in the den. He started out too. As he came out, the two bears were seated at each side of the door. He stood still, thinking they would devour him. The she-bear first made motions over him. Then the male took him in his arms, sang, and raised him. He sang and raised him still higher. He said, "Look around. Do you see the whole world, dear child?" "I see the whole world." Then the bear said, "That is good, there is nothing for you to be afraid of as causing you to die. Touch my teeth." He did not have any. "As long as you have teeth, you have nothing to fear. Go home, sleep well, and eat. There is nothing for you to be afraid of as a cause of death."

Snow was on the ground and when he was making his way up a rabbit

was being chased by a sparrow-hawk. It kept dodging and came up to Raven-face. He had his blanket on and the rabbit jumped into its folds, while the hawk alighted on a pine tree close by. The hawk said, "Let him go, I am hungry, I want to eat him." The rabbit said, "Don't do it, when he adopts anyone, his child does not live long. When I adopt someone, he lives long." The hawk went off and came back transformed into a person. He was riding a bay horse and carrying a gun with its barrel cut off and painted red. This hawk sang and made his way to a big pine forest and Raven-face heard a lot of shooting and as he passed the pines, the pines fell down. The hawk said, "I am one of the fleetest of all things on the earth, I'll give you my fleetness too." He disappeared. The rabbit came out of the folds, and went up a knoll. He came back as a person on a bob-tailed gray and this horse had rabbit feet for a necklace and also a hatchet. The rabbit went through the same motions as the hawk and the pines all fell. "Even my horse is not hurt," he said; "that fellow has no feet, how can he be a runner? I don't even fall down, nothing makes me stumble. Go home, eat, and sleep."[1] Before he got to camp there was a male deer going round whistling. He passed him and the deer came running up to him, transformed into a person. He said to Raven-face: "Of all things on this earth that step on the ground there is nothing that beats me in running. By that save yourself in time of trouble."

Dangling-foot was a great marksman. When Raven-face had gone out for a vision, Dangling-foot had taken care of his family, being a sharp-shooter. Raven-face was very thin when he came home. They began to feed him and fattened him up. When the springtime came, there were very few people there and they moved camp. When moving they saw buffalo. Raven-face said to Dangling-foot, "Take my horse 'Rabbit-foot' and kill fat buffalo; my children are hungry, hunt so they shall have something to eat." Dangling-foot took the horse, chased and killed a fat buffalo. Some Birik·ō′oce were close by. When he was butchering his game, they saw it. So they ran back to camp and told him, "Raven-face is butchering there, let us kill him." They had done butchering and were packing the horses. The Birik·ō′oce came running. Raven-face saw them and recognized his enemies. "Throw the meat off my horse." His comrade did so. He took his gun, sang a song and started for them. The Birik·ō′oce ran to a pinewood. Raven-face went right in and drove them over a bank. Then on the other side there was a hillside. Dangling-foot came up to his comrade. One Birik·ō′oce was named Nā′s hawátc (One-heart = Honest).

[1] The highly characteristic episode with the rabbit and a bird of prey has been noted by Dr. Wilson among the Hidatsa. It also occurs in Arikara lore; see Dorsey, (a), 169.

Dangling-foot ran ahead. Honest said: "Don't you come, you are of a different clan altogether." Dangling-foot said sneeringly: "A different person, eh? (*dī wa+ihā', hĕ?*). You have maltreated these people to the extreme limit. I hate you." Dangling-foot pulled out his arrows and put two of them through Honest's back. Honest fell forward on his face. Raven-face came up and said, "Boy, get his hair (scalp)." "I have done evil enough, do you take the scalp yourself." The rest of the foes went away crying. Honest was also good-looking and this was regarded as a compensation for Raven-face's brother's death.

The Birik·ōoce were formerly the biggest camp. Now Dangling-foot's people and Raven-face's people separated. Dangling-foot with thirty families was chasing mavericks. In the meantime the Cheyenne came in great numbers. Dangling-foot's people heard the shouting, but it was too late and they were entirely destroyed by the Cheyenne. By this loss only twenty families were left in Raven-face's camp. One time they went out for a buffalo hunt. They climbed a hill and saw one buffalo bull. He was acting peculiarly and they knew it was something mysterious. Raven-face knew what it was and told the men with him, "Run away home, that bull is a bad one. I'll stay here; if the wind blows in this direction it'll scent us and destroy us. As soon as you get home, run away to a certain place, and wait for me there. The only way I see to protect our people is if the buffalo goes up the mountain and we hide from him. I'll make turns and bends and get away from him. Otherwise, he'll find us and destroy us all." He rode toward the buffalo on his bay horse. He came up and as he was pawing the ground, shot at him and fled toward the mountains. This was an hermaphrodite buffalo. The horse was a good runner, but the bull chased him, and the horse got tired out. Then Raven-face went through the motions of the sparrow-hawk and got away rather far from the buffalo. After he had run for a long while, the horse was exhausted again. Then he did what the rabbit had shown him and got a good start again. He made the noise of a sparrow-hawk singing and also of a rabbit. The horse was exhausted again, when the rabbit's power was consumed. Then he imitated the noise of a deer. He got a good start again. When in view of the mountain all his medicine was exhausted, there was nothing left to help him. He just went up the mountain. There happened to be a gap made into a gulch by the rain. He got in there now, having nothing left to pray to. His horse stood still. The buffalo came upon the horse, tore him up, and scattered parts of the body on the ground. When done with the horse, he sought the man. The man in the gap exposed himself unintentionally. The bull started for him. The man shot at him, but what was the use of it? The buffalo came towards him. The man then

lay down on his stomach. The buffalo horned the ground to dig up the earth, nearly exposing the man's back. The man kicked and moved farther in. He did this again, crawling on. The buffalo again horned the ground. When he got to his back, he crawled on. The buffalo ceased horning the ground and began to lick his back till his back had all the skin torn off. When the blood came, the buffalo stood on each side of the gulch to make water on his back. The man went into a trance from the smarting of his back. He began to give yells of pain. The bull stood off; he was painted with white clay. "I was just over there flirting when you came up," he said, reproving Raven-face. Then he added, "If there is anybody wounded with a bullet or arrow, you shall doctor him and own horses thereby. I come to this earth to flirt, I don't belong here. You came and shot me. For that I killed your horse. Now I'm going back." Raven-face looked round, there was no more buffalo to be seen. A long time afterwards he got home.

At the cañon of the Bighorn there was a herd of buffalo feeding on the west side of the river on the flat. Raven-face and his comrade sighted these buffalo. This Raven-face shot one of the buffalo. It was struck and made its way to the cliff. The comrade said, "He will get over the cliff before we can get him." Raven-face made a noise, trying to attract the buffalo's attention. Raven-face lost his footing and slid right under the buffalo. As he slid there, the buffalo tried to horn him, but he wore a buffalo hide belt and the horn caught in it; when it raised its head, Raven-face was on its horns, hanging by his belt. The buffalo turned and stood at the edge and acted as if dying. Raven-face was dangling over the cliff, his head hanging over. His comrade was excited and frightened; he cried and punched the buffalo's rump. When he punched him with his bow, the buffalo snorted, threw his head backward and threw Raven-face towards his friend. Then the buffalo went down over the cliff.

It came true what the bear had told Raven-face that he need not fear death until he had lost his teeth. Now that he had been on the point of death Raven-face saw that the statement was true. Raven-face did more than I have told you, but these are the main things.

The Poor Couple befriended by the Moon.[1]

The Crow Indians were coming this way. They were walking towards the mountains. It was a very large camp. There was a man who did not see well, and he had a wife. They had one horse and a very small lodge,

[1] Translated from a text.

and packed their little meat on one side. This woman would go digging roots with her digging-stick. They went on one side of the other people; when there was plenty of game, they would take some of what the rest had left. They were very poor. When the rest had all gone, they would follow the tracks.

Once the woman let her husband hold their horse while she went digging. Then the Moon came to this woman, she knew not from where, and befriended her. The Moon was a woman, her dress was plain, she wore an elkskin robe. There was a big blue-handled knife. The woman did not know how she disappeared. The Moon came on one side of the road. "Comrade, look for some one to work for you; your husband is nearly blind."

When all the people had camped, the poor couple also pitched their tent. There was plenty of meat, so the people did not break camp. The woman said to her husband, "We are poor, I have been told to look for some one to work for us. By the fork of the Musselshell River there are horses for you,— a roan and a big-bellied mare." The Hidatsa were camping there. This woman had some powdered turnips. "Come, make some turnip-pudding," said the man, "and call four very brave young men." Then this woman called four of them and gave them the pudding. They ate it. Then her husband spoke to them: "Have moccasins made for yourselves. There are horses for me at the forks of the Musselshell. You may have some of them." His wife was smoking with them. Then they went out and went away. "When you have gone out, have moccasins made for you," said the man. After going out these four young men met. Two of them were comrades, so were the other two. "Well, what are you going to do about it?" asked one man of the other pair. These two answered, "If he really had supernatural power, he would not be in that condition." Then the other pair said, "We will go with him. Though they are poor, it may come true."

So these two men went home and had moccasins made. This woman cut up the tent cover and made moccasins. "When you come with your moccasins finished, we'll start the same evening," said the man. His wife had made a padded saddle for her husband. "When you bring horses," she said, "ride on this." The Moon had given her a bag shaped like a halved hourglass; this they tied to the other side of the screen. When it got dark the two young men came there. "Wait for me outside there," said the man, I am getting some things." He came out. The woman took the bag and went out with her husband. "Come," she said. She went out farther from the river. She had made the saddle for her husband and made him pack. He stood there packing. She sang a song of rejoicing

and also a scout song. "Go in that direction, at the Musselshell fork this roan is coming," she said.

When it had got dark they set out. On the Yellowstone the three of them killed and ate of a very fat buffalo. "We three cannot eat up the meat, cook it and keep it," they said. The three of them were carrying packs. When they had cooked the meat, they ate without building a fire. "Here is the fork," they said. "Now, do you go, I will stay here," said the man. In a basin among the mountains there was a herd of horses close to this side. The man told them, "Look for a roan." When they looked for it, it was among the herd, they caught it and led it to the man. "Here is the roan, take it," they said. He put his saddle on it and mounted it. "Look for a big-bellied mare," said he. When they looked for her, she was among the horses. "Here she is." When they had brought her, he fixed a rope to her and led her. "Let them come," said he. He went and they drove the horses behind him. They came to Bull Hill, below the mouth of Pryor Creek they swam with their horses. One of the comrades had said, "I will be first to find something by means of his power, you shall come last."[1] They brought eighty head. Each comrade took ten and to the man they gave sixty.

The people said, "They have come with horses, it is that man who did it." All three had a gelding. When they got to the edge of the camp, the man separated his sixty head and brought them. When this poor woman's husband came with horses they bought a very large lodge and furnishings for it with the horses. These young men came and sang scout songs. One of them said, "I will go somewhere with it first."[2] Four times he did something with it, the other one also went four times. The woman said to the people: "The Moon said to me, 'Look for someone to work for you.' These young men took pity on us and did it. Those two other young men insulted us, and would not do it. When you go on the warpath send away from among you the two young men who did not go for me, let them go home." When the kind young men went on a war party they would bring horses and kill an enemy and they became very distinguished. The other young men would be sent home when they tried to join a war party. Now they themselves would cry.

The Compassionate Brother-in-Law.

About the time when the buffalo hair was just right they used to catch birds, camping where they pleased. There was a young man with a very

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1 See below.

2 That is, the young men will now go separately with the aid of the man's supernatural power.

pretty wife, and another with a plain wife, and two single men. The man with the pretty wife had a young boy for his brother. An old man named Gray-old-man came to them. He said: "When you get ready, I'll visit you." He was an eagle. They came to where they wished to trap birds. They had killed buffalo and had lots of meat. They prepared for the Gray-old-man. "Gray-old-man will come tonight at dusk." The young man with the handsome wife said, "Cook a gray pumpkin, that's what he likes; also make moccasins." So she made a pudding and moccasins of the thickest buffalo hide. The other man said to his wife, "Make corn balls for him and make moccasins out of the thickest hairy hide." The first one told his pretty wife: "Go, bathe and incense yourself with moss." She refused. The plain one obeyed her husband and put a blanket round her. The handsome one said, "I don't want an old man to sleep with me." They heard him coming. Gray-old-man came to the entrance of the lodge. The young man again told his pretty wife, but she refused. Gray-old-man heard her. The plain woman went out to meet him with her robe on. Gray-old-man said, "Remove your blanket." She was naked. "That's enough, he has made me his *irúpxek·ā'ta*." He came in and ate of what she had given him and put on her moccasins. What the handsome woman had cooked he did not eat and what she had sewed he did not put on. To the plain woman's husband he said, "I was going to stay here for the night, but I don't feel right, I'll go to visit the next one. Light some tobacco and I'll give you advice. You will catch five eagles, then go home." To one of the single young men, he said, "Go home with him and catch three." To the second young man he said, "You will catch three also, then go home with him." He did not talk to the husband of the handsome woman nor to his brother. They came home empty-handed every night, they could not catch anything. The others caught eagles as the old man had predicted. They went off. The husband of the pretty woman sent his brother to a hole and said, "Fix up that place, we might have luck there." He said to his wife, "You have spoiled my luck, I am angry at you." He pushed her down and sat on her breast. This girl had an awl pinned to her. He took the awl and punched her eyes out. He took a knife and cut the tendons on her ankles. His brother came back and found his sister-in-law ill-treated and moaning. He asked, "Why have you done this? You have done something very bad." "I hate her, that is why. Now, let us go home." He had only two horses, the elder packed his. His brother saw his sister-in-law moaning, took pity on her, and began to cry. "I won't go, my sister has been kind to me." "Come on, she is no relation to you. She has made me miserable, that is why I did it." "No, go alone, I'll stay. When she dies, I'll go." "You are crazy, stay and die with her." He went.

The boy stayed and cooked for her and fed her. His food was exhausted. All that was left was from the head of game, and they ate up all of that. The boy went out to shoot buffalo, but they would run away with his arrows. He was very weak, and so was the blinded woman. He got up and said, "Sister, we are helpless, I am so weak and you are weak. Now I'll leave you and die over there; you can die here." He went off to the top of a hill and began to cry, while the girl was crying in the tipi. A white-tailed deer came to her. "Comrade, why are you crying?" "My husband wanted me to lie with Gray-old-man. I refused and he cut my ankle tendons and punched out my eyes. Therefore I am helpless." The deer said: "I'll doctor your tendons for you." He took some of his own tendons and put them in place of her severed one and she was well again.

"I'll go now, my female friend is coming over to doctor your eyes." So a young woman came, an owl. She gave the woman her own eyes. When she looked, she had the same kind of eyes that she had before. She got up and walked and was well. "I wonder where the boy is, he was nearly dead, and I am cured now." The boy while crying saw a man trying to get a close shot at a buffalo. He saw two buffalo run and fall dead. "Now I'll see him. If he is an enemy and kills me, so much the better; he might be a Crow." So he went. The boy approached, the man looked at him. "Come on, what are you stopping for?" He sat down. He butchered his game, took out the guts, made a dipper of his hands, and scooped up the blood. He gave the boy to drink. The boy drank. He did it again. He did it four times. The rough part of the paunch he cut into four morsels, dipped them into the blood, and gave them to the boy. He built a fire, cooked, and gave food to the boy. He ate. "Now, that is all." The man took the container, filled it with blood, and tied it up. He said to the boy, "After all this, you will be strong, take that and pack it." He packed it. He gave the boy four arrows, two had a lightning line, the two others had a straight line on them. "Did you see me shoot buffalo?" "Yes." "That's what you'll do too. I pitied you long ago, but never reached you. I am a snake." The boy took the blood to the young woman, thinking she would be dead, but she came out to meet him. He was surprised to find her meet him. She had good eyes. He now gave her blood from his hands to drink. The paunch he cut into quarters, dipped these into the blood, and gave them to her. The back of the paunch he put on the fire and gave it to her to eat. She ate. The owl-woman had told the girl, "Gray-old-man has gone far away, he'll never come back again."

"From now on that boy is my husband," thought the girl. She ate and made up a good bed. "Come on, let us go to bed. Our friends who cured me told me to marry you. You are my husband from now on." The

young man got up and sat with her and married her. He went out, killed game, and did very well. He met his father, the snake. The snake said, "On the other side of the ridge are four gentle stray horses, used for pack horses." The boy acted accordingly, killed a buffalo, took its hair, and made four ropes. The girl tanned the hides and made a pack strap. She found antelope horns out on the prairie and made saddle horns. They were well off. The boy was told he would catch seven eagles. He came to a place and caught seven. Then he made a bonnet of deer hide for himself, with two tails. In the spring the snow was gone. They saddled their horses and came home. Their own people were crying, thinking them dead. The girl's eyes were changed to yellow. Gray-old-man never came back. From that time on Crow arrows were lined the same way with lightning and straight lines.

The Spurned Lover.

At the site of Plenty-coups' house there was a big assemblage of people. One day all the young men and women went out to gather *mā'xaráxita* (wild rhubarb) growing near the mountains. All started out. One poor young man who had no parents had been picked up and raised by an old woman. Then he wanted to go on the picnic. His name was Plenty-badger (Awatsíahuc). His grandmother said, "Only young boys and girls who are sweethearts are going on that picnic." She did not want him to go, but he went. When they got there, the men gathered *mā'xaráxita* for their sweethearts. There was a wealthy young girl there who had a great many relatives and whom many young men wanted to marry; however, she cared for none of them and refused all offers. The orphan gathered a great deal of *mā'xaráxita* into a big well-fixed bundle and brought it to the young girl. "Sister, I have gathered some *mā'xaráxita* for you." He gave it to her. She took it, threw it back at the boy, and hit him in the face, saying, "I don't like anybody. Many have wished to marry me, and I would not take them. You are worse-looking than all the rest." There were holes in his leggings, his feet looked like a bear's, and his moccasins were worn out, that is why she said, "Your feet are like a bear's." He felt so hurt that he did not know what to do. He had called her "sister," but she thought he was courting her. Another girl standing by said, "He is poor and he called you 'sister,' you ought to take his bundle." He remained standing at the same place where she hit him. The rest of the young people left. The poor young man had a comrade, who wished to take him home. He told him what the girl had done to him, and his friend went home crying. Plenty-badger stayed at the same place crying all

night. Toward morning he sat down crying. Then the rhubarb plants asked what he was crying for and he told them what the girl had done. There was a high hill near by, and they told him to go there, they themselves could not do anything for him. He went there and stayed there crying. On the fourth day a man came and asked why he was crying. He told him what had happened, how the girl had hit him in the face. "I can do nothing for you, go still farther." He went to a thick pine wood. In the center of it he cried, staying for a vision. A bear came up and wished to know what he was crying for. "There's nothing hard for me to do." He told his troubles to the bear. The bear told him to go farther. "You'll come to a creek with very deep water. Go right through, on the other side there is a big pine tree. Go and stay about the center of it." He got there and there were not many pine trees. It was the fifth day since he had been without food or drink. He crossed the creek and an old skull of an elk with the antlers was there. He held one of the prongs and cried. He cried there till the skull spoke, saying: "You are making too much noise while I'm sleeping. What are you crying for?" He told his troubles to the elk. The elk told him to get a stick with the roots on it. When he brought it, the elk took it and went to the woods with it. He transformed himself into a fine-looking man, using his own skin for a blanket with a feather tied to it. He painted his face yellow and on his cheeks he put deer tracks. The elk said, "I can get any woman that ever lived; only one is a little hard to get but I can get her." He made a whistle, and on it the picture of an elk. He took two female elk teeth and tied to them the middle feather from an eagle. These teeth he fastened to the end of his whistle. He whistled up the creek and many female deer came. Then he whistled down the creek and more came. Towards the hills he whistled again, and more female deer came; towards the mountains, and female elk came; towards the mountains again and female mountain goats came. One female of these did not come. She was a little hard to get, but he was going to get her the next time. He whistled again, and then she came. It was a real white female mountain goat, she was the one who was a little hard to get. The elk asked, "Have you seen what I did?" "Yes." There is nothing hard for me to get (*bā'warū' wa'tscretā'rik*). You'll be the same. You may turn into an elk four times. You cannot do it any more after that." He showed him how to make medicine, then went away.[1] While Plenty-badger was gone, his grandmother had been crying and everyone blamed the girl, saying she had ill-treated the poor boy.

[1] The elk as patron of spurned lovers is a favorite Crow motive. Dr. Wilson has found it among the Hidatsa, but it may be an originally Caddoan feature since it is shared by the Arikara and Pawnee. See Dorsey, (a), 90; (b), 301.

The boy came home. His grandmother had gone out crying, and he told her he had returned. She took him home and gave him to eat.

When the elk went to the woods it was a big elk and told the boy to catch him. It went towards him and he was not afraid, but caught it. Then it turned into a man. Then he went into the woods and painted himself.

The camp had moved over to the Bighorn. The orphan's comrade came. One day they went to the woods. "Go and get a stick with the roots on it." "How can I pull it out? I am not strong enough." He told him to go anyway. He got hold of one, pulled it out, and brought it to him. The young girl who hit the orphan said to the boy, "I don't like you, I wish you had died over there," but everyone else sympathized with him.

The boy brought the stick and gave it to Plenty-badger, who took it to the woods. He told his friend to be sure to catch him and not to be afraid. Plenty-badger went off and turned into an elk. As a big elk he went towards his friend, who was scared but forced himself and seized him by the neck. It was his comrade, and the elk-man was grateful to his friend. "Thanks," said the comrade. He added, "I'll possess her before you." When he had said that, Plenty-badger laughed, and said, "*mirúpxek·ā'ta*, don't have your will of her but wait." After that Plenty-badger said, "I am not a man, I am something else. Go and take a bath and wait for me in some place. I'll go to the woods and then come out. Dive up the creek twice and downstream twice, do this altogether four times. Then wait for me in the same place as before." The boy dived four times and came back to the same place. Plenty-badger came out looking very handsome and exactly as he had seen the elk in his vision. His blanket was the same. His friend was glad to see him. Plenty-badger sang and whistled. His friend called him '*mirúpxek·ā'ta*' and went home. They said they would not marry her but simply possess her, then throw her away. The elk man whistled as instructed in the vision, and his friend happened to turn round and see him, he was an elk. His friend was so glad he did not know what to do. All the young women from the big camp came to Plenty-badger then, only the girl who had insulted him did not come. He whistled again. She was working on some quills. Then she dropped her work and came towards the whistle. The young man, seeing her coming, ran into the woods. She followed them and caught up to the other girls. "Where have they gone to?" "Into the woods." She went to Plenty-badger and tried to hug him, but he knocked her over. "I have a foot like a bear. There is no use kissing me. I am poor. There is no use kissing me. I am ugly and you said you had offered me to the Sun, so there is no use kissing

me." While he was talking, his friend was lusting to possess the girl. Plenty-badger wished to wait; she might turn round again and come to her senses. They went away without touching her. They went back to camp and entered a strange tipi. The girl came after them. She went up to the boy's tipi, went inside, and asked the grandmother where the boys were. "They have not yet come back." She said to the old woman, "I'll give you the best horse in camp — a pinto; I want to marry your grandson." The old woman said, "My grandson is poor and ugly, you are too good for him." When she told her this, the young girl cried, went back to her own tipi and told her brothers to try and help her get married to the boy. So they talked about the time when she had insulted him. "If you had not done that, you might have got married." Then she went and she cried in her own tipi. The brothers talked over what she had done at the picnic. "If you had not done it you'd be all right. You did not act well, but we'll try to help you." The orphan's comrade got impatient because he had not yet possessed her. Plenty-badger said, "She'll come, then you may have her."

The brothers told the girl to cease crying. She took her blanket and went to Plenty-badger's tipi. The boys were in bed together. She came in and jumped on them. Then Plenty-badger told his comrade to possess her. They went to bed and Plenty-badger's friend had his will. When he had done, they took her by the arms and legs and threw her outside the lodge. She wanted to come back but they threw her out continually.

At the picnic there had been a girl who happened to be at the door of Plenty-badger's lodge now. "You did wrong first calling him names, such as 'you are a poor boy and have bear's feet'; so you had better go home now." So the other girl went home crying. Her mother said, "I wish you to cease crying; you made him cry first." The girl was angry at her brothers for not helping her marry the boy. They said, "Many young and good-looking boys wanted to marry you, yet you refused, and now you are crying." She had four brothers. The youngest had a horse with a white spot right on the top of his tail. That night the youngest brother said, "We'll help her out." "Help me right away." She came out with her blanket and went to Plenty-badger's house. She entered and sat by the grandmother's side and was going to give the horse to the grandmother. Plenty-badger asked his grandmother to send the girl out. But the old woman said, "You have treated her badly, now she has had enough." She talked to her kindly, so the girl slept with the grandmother while each of the boys enjoyed the company of another girl.

While she lay with the old woman, Plenty-badger said, "I am poor and have feet like a bear, you are too good for me." Still she stayed there. In

the morning the girl's mother brought meat on a wooden plate and gave it to the old woman, who took it and gave it to the boys. Plenty-badger said, "I am too poor to eat that meat, those people are too good for us." He told the old woman to cook something else for them. The girl cried when she heard this. The old woman cooked something else. She left the wooden plate and meat there. In the evening they came back for the plate. The girl in the tipi said, "I am in the tent but the boys don't want to marry me." "No matter what you do we won't marry you, even if you give us one hundred presents."

After this she went out crying to her camp. Her four brothers brought in horses. They herded them together and brought them to Plenty-badger's camp. They asked the old woman to come out to get them, that the horses were theirs. She would not take them, "Whatever my grandson says, I will do; if he allows it, I'll take them; if not, not." While they were talking it over, an old man came in and said, "You have given her a lot of trouble and thrown her out. Now it would be all right to get married to her." The young man then obeyed and told his grandmother to take the horses. They gave her a big tipi besides. The girl told her mother to put up a big tipi near her place. She did so, fixing her bed and her grandmother's bed nicely. Plenty-badger spoke to the girl. "If you don't get angry at me, I'll get married; if you get angry easily, I'll not marry you." The girl said she would never get angry at him. So he never slept with her but went to his comrade's place to stay with him and had the company of other women. Good-looking men had offered horses to the girl; everybody was wondering now that she had to give so many horses to get married. Her husband never slept with her the first season, but with other women.

When the snow fell, the old woman went after her grandson and said, "It is getting cold, we might have a hard time, now you must come back and stay with your wife." So he came back and slept with his wife then.

After a while she had a child, and he named it Black-elk. He made a braided switch (*icë' re nū'wire*) and tied two elk teeth to the braid, and painted the boy's forehead with yellow paint. That Black-elk always slept with his grandmother. When she died, the little boy cried all the time. Black-elk's mother said, "We have times like that, we can't help it." They buried the old woman on a tree, and kept moving the camp. The boy wanted to go back to the burial place, so his parents took him there. The Crow Indians would go back to see the burial site of their relatives. This little boy started the custom. Plenty-badger made medicine for his youngest brother-in-law and also for his comrade, for Black-elk, and himself. Whenever they had a sham battle these four would be the most handsome men and when they whistled the women would go crazy over

them. All dressed alike like the man of the vision. All had whistles. All were the last ones in sham battles. After dressing they would ride through camp, sporting. I think someone in the Black Lodge district still owns that whistle of Plenty-badger's.

The girl became a medicine woman and said, "That man will live with me as long as we live." It came true.

Hu'ara'wic.

There was a young man named Hū'ara'wic (All-the-time-coming). He wanted to marry a good-looking girl. So at night when she went for water he always waited for her at the spring and asked her to marry him. She always told him to wait awhile. One night he went there. After she had got her water, she was waiting for him. He met her and said, "Let me have a drink of water." She handed the bucket to him. He took a drink. As she was raising the bucket, she spilled the water over him. "You are no good, that's why I did this." He felt badly about it and stayed there. It was night. The next day he still remained in the same place. The next day he was still to be seen in the same place till night. The next day he was seated on the ground. He was so weak, that people brought him home to his own tipi. They gave him water, and fed him, and he got stronger. He got into good shape again. Then he had moccasins and arrows fixed for himself and set out.

He came to a herd of deer. There was a stag who asked, "What's the matter?" "So-and-so spilled water over me and humiliated me so that I'm looking for medicine." "I am helpless for that, go down the river, there's a big clump of willows, and a young man is there, he must know by this time." It was a white-tailed deer with horns that he sent him to. "What is the matter?" "I wanted to marry a young woman, she would not do it. I asked for a drink and she spilled the water over me." "I am unable to help you, go to a certain place across the river. At the high place with cedars you'll find a young man there who may help you out. Go, see him." He came to this place and found a big bull antelope there. "What is the matter? You have come a long ways to meet me." He told him his story, "That is why I am seeking medicine." He thought for a while. "I am helpless. I can handle all the other female animals, but that one alone I cannot. Go, and where the Yellowstone flows into the Missouri, there you will find a young man on the sand among the cottonwood trees. When you see him, he'll get up and enter the timber. Cry and follow him. If you don't let up, he'll turn round and meet you." Just as he had been told

he saw a bull elk there. As he came up, the elk went into the timber. The young man cried and followed him. He kept on through the timber and came to a space where there were no trees, there the elk stood still. "I was seated without trouble, now you are following me. What are you feeling so bad about to disturb me?" He told the story about the young woman and said, "I am crying for medicine." "Child, there is nothing hard for me as regards all female animals." This elk then turned into a young man, wearing a blanket of elk hide. In the middle of the blanket was a picture of an elk with long horns; there were two pictures on it,—a bull and a cow. The elk-man had a flute. He blew it upstream and the deer came running. He blew it across the Missouri and female elk came swimming. He blew towards the other side and mountain-sheep came running. When they had come one white one stayed by itself. "Now that young girl you want to marry is that white sheep. It is pretty hard." He made medicine and then the white sheep came up. "You have seen it yourself, go home and fill up. When you get home a war party will go out, join it, and you'll make a first-coup strike. When the camp moves, go on to the enemy and you'll strike a coup again. After that approach that girl."

He got back to camp. The enemy had raided Crow horses. The young man's return was talked about and the girl laughed about it. The enemy were tracked, one of them was killed, and the young man struck the first coup. They went on a buffalo hunt. Some people made a run. They made pits for protection. Again he struck coups. He came home. He told the people, "All of you go out. Now I'll work on that girl." He closed the door; his comrade was with him. He made incense. He blew his flute and said, *mirúpx·ek·ā'te,* look at me." He was transformed into an elk. "I think you'll have luck." He blew his flute and lots of women came to the tipi. All went away except the one who had jilted him. She could not get in any other way, so she climbed up outside the tipi poles and leaped down through the smoke hole. Then both men possessed her. When they had done, his comrade took her by the arms, and the young man by her feet and they swung her out. She cried and went home. When she arrived, her parents asked, "Why are you crying?" "I tried to marry Comes-all-the-time and he threw me out." "You ill-treated him and he does it to you now." The father called together all his relatives and told them she had been thrown out. "Fetch all your good horses and property. She wanted to marry him but was thrown out." All brought property, which was given to Comes-all-the-time. Now he married her. They had a boy child, who became a chief when in the prime of life.

There was another band of Crow Indians. The women came to a dance. One girl was in the prime of life and was not good-looking, having only one eye. When they were getting ready for a dance, she announced that she was going to marry. "When I go over there I'll have this young man go there with me and have him marry me." The other women laughed at her. They came to the camp. The dance was in the open air. All the dancers were fine-looking. This woman was homely, so no one would notice her. When the dance was over, the women went home. Comes-all-the-time was still married to his former wife. Close to camp there was a creek and the women decided to stay there overnight. The people of Comes-all-the-time's camp heard about the plain woman's remark and laughed. The hero said to his comrade, "Let us catch up to those young women and flirt with them." They got to the outside of the little shelters made by the women. They saw two young men outside the huts. One cried, "There, he's standing out there." The ugly woman said, "Come on in, and eat something." He left his clothes outside and came in. "Come and sit here." He sat by her. She gave him food and he ate, his comrade also ate. Some other young woman said, "When done eating, come to us and eat again." When he had eaten, he went out and the ugly one said, "Come back soon." The young woman said that these young men were very handsome. So after they had done eating Comes-all-the-time said, "We were told to come back early. Let us go." The girls asked, "Why are you in a hurry? We want to talk to you, that's why we fed you." "I was told to go early, so I'm going." The comrade stayed and Hū'aráwic stayed with the ugly woman. His comrade said, "Let us go home." "No, they'll have another stop before they get to our band, let us visit them there." They got to another coulée and stopped. Handsome young women called Hū'aráwic, but he would not go to them. His comrade went to them and stayed there. They slept there. The next morning the comrade said, "Let us go home now." But Hū'aráwic refused to go and married the ugly woman. He got to the camp with the woman. It was announced there that the ugly woman had brought Coming-all-the-time and he had married her. They lived together. The ugly woman got pregnant and gave birth to a boy. Hū'aráwic stayed there for two or three years.

Hū'aráwic had five comrades in his own band. These did not forget him, but took his blanket and flute and said they would visit him and fetch him back to his own band. They came to the outskirts and took a smoke there. The head man of the camp saw that they were all handsome. "Where do you come from?" "Our comrade Hū'aráwic has been here so long, we have come to visit him." The chief said, "You had better come to my lodge first and eat. If you go there, you'll feel down-hearted. When

you have eaten, you can visit him." So they ate. The ugly woman had already heard of the visitors. The chief asked the young men: "What is your object in coming?" "We mean to take him home." Somebody told the ugly one, who laughed in scorn, saying, "Those who come for their friend, we have laughed."[1] After eating and painting themselves over, the comrades came to their friend's lodge. When they got there they found a small tipi and the ugly woman was outside scraping a hide. They came up to her. She said, "Are you the ones coming for your friend?" "Yes." "He is inside the tipi. Go in and take him." They came in and looked at their friend. He looked disfigured. Since he never washed, his face was dirty, his hair unkempt; he wore bad clothes and had a little baby in his arms. He was seated as his friends came in. He did not talk to them. They sat down uninvited. They looked at him. The ugly woman peeped in. She said, "Put down your baby, fetch water, and cook for your friends." He got up without looking at them. They said, "We have already eaten, sit down." This young man belonged to the Little Dog society. They said, "Let us sing some Little Dog songs." So they sang, but he paid no attention. They opened his blanket, took out his flute, and his incense, and taking burning coals they smoked with incense the blanket and the flute. His main friend took the blanket and flute to himself, chewed incense, and went through the same actions he had seen Hū'aráwic go through. After chewing the incense, he blew it toward Hū'aráwic, singing. He whistled southward, then west, then north, and at last he blew east. Then Hū'aráwic came to his senses and said, "Do it again." So he blew toward the four quarters again. Then Hū'aráwic threw the baby aside. "Burn incense again." Now he took the robe and the flute and repeated the performance, smoked the flute with incense, put it towards his throat, put it in very far and took it out again. All the bad things inside came out. Baby ordure came out of his mouth and a woman's garters and some woman's moccasins came out. Some of the fringe of a dress came out. "I forgot myself for a long time." The ugly woman looked in and asked, "You were doing well, why did you come?" "When I have done whistling, give me my gun, I'll kill that woman." He washed himself; his comrades combed him and put good clothes on him. "Let us go to the chief." The women were glad to see him go away from the ugly one. "Hū'aráwic is going home, he has come to himself again. Bring clothes and presents so he may go." They brought presents and good clothes for him. He went home. When they got him home, he was as good-looking as when he first started. The woman ran away. This woman had *batsɛ́ rúck·uō* (man-bewitching) power.

[1] Meaning: "What fools they are!"

The Gambler befriended by Birds.[1]

Some young men were playing the hoop game (batsī'kisùa). One of them lost. Next day they played again and he lost again. The following day he lost again. This time he lost two horses. The fourth time he lost his tipi. He had nothing left whatsoever. The next day he told them, "Bet everything you have won against my wife." He lost the woman too. Then he went upstream. Some little birds came up and asked what he wanted. "I have lost everything, I am looking for power." "The one who won has a father who is powerful," said the birds. The animals tried to adopt him, asking what he was looking for, but they said, "The father of your opponent is too powerful for us." He came to a white-headed eagle's nest; the eagle had young ones, as yet unfledged. He mourned round the tree for four days. The White-headed-eagle came to him. "Why are you staying here? In all the world there is no very strong power." "I have lost my wife in a game, that's why I am looking for power." "Who beat you?" He named him. "His father is powerful. Wait a while, I'll see what I can do." He went high up and then came down. He dived into the middle of the water and brought up a stone. It was blue and round and warm. "He has used his hoop, now you start with this one as your own. Use the hide of a male antelope to wrap up your hoop. When you go home, you'll find two stray horses, gentle ones; wager them. Kill a white buffalo and wager it. Find a dead eagle with fine tail feathers, wager them." He went home. He came to a buffalo, ate it, and felt better. He came to another herd and saw an albino. He killed it. He skinned it and packed the hide. He came to the stray horses and took them back. He came to a dead eagle and took its tail. He got to camp. The people told his opponent. "Your friend has come back with a lot of good things." "That is well, he has brought a lot of good things for me." The young man looked round to get a male antelope hide, and wrapped his hoop with it. His rival came over. "My friend, let us gamble." "I am tired, wait till the next time. These are yours anyway." He came the next morning and called him out again. The man who had lost came out. "We have been using yours all the time, now we'll use this hoop I've just made." They played and the young man scored one point. He won another point. He played again; he scored a full point the third time. He won again. The fourth time he scored. They played another game. He won four times. "Well, let us stop and start again tomorrow." "Yes." They went their ways.

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[1] Cf. Simms, 288.

The next day the rival said, "Let us play again." They started to play. He made a point. Next he scored a full point. They played two games. He made a point again. He threw back the hoop and won. In the fourth game he made a full point, threw back the hoop and won again. "Well, let us stop, we'll play again tomorrow." They went home.

They started again the next day. "Now, let us play again and play with my hoop. You have won eight games with yours." When he threw his hoop, the hero threw his and broke his rival's hoop. "You have been winning games against me and now you have broken my hoop. Get yours now. You get a game for this." They played four games again and stopped.

The next day when they started the rival said, "I'll bet the two horses I won." The young man won them back. The loser's father visited his son and asked him about it. "He used his hoop and broke mine and won back two horses." His father worked over him for a while and then left. Next the rival again lost, losing his wife. His father came again at night. "He has won back his wife." "Wait, we'll look for this fellow's father. Some power must be helping him." He sent out a chicken-hawk to trace his steps. It came to a tree where the eagle had his young ones. The chicken-hawk returned. "What did you find?" "I saw where the birds refused to help him, but he got to a tree." "Are there any birds there?" "Young eagles are there." Morningstar came to the young eagles, but could not find anything. He thought the birds were too weak. He asked his son, "Were you ever close to his hoop?" "It was close to my face and was warm." He bade his son continue, saying he would try to find out about his opponent's powers. His son lost and the young man thus re-won his wife, his horses, and his lodge. He said to his opponent: "Now, boy, you did the same to me that I have just done to you; now go out and look for some power."

Morningstar said to his son: "We'll have the enemy make a raid on him and kill him." But the birds appeared to the young man in a vision: "Brother, paint our picture on your shield and use it to protect your face, then nothing will happen to you. Morningstar will have the enemy coming against you." He obeyed. The enemy came. One of them had a sword against the young man's. He threw his sword, but it struck only the shield. Then the young man threw his tomahawk and killed the enemy and several of his followers. Morningstar was helpless. He said, "We can do nothing now but we'll wait and when all the birds have gone home we'll cause him to die." When the birds had migrated, the hero got a headache and died that winter. On the outside of the camp he was buried on a scaffold. They were glad.

The birds came back in the spring. They looked for their child, but did not find him. "Our child is not in the camp." They sent the sparrow-hawk and asked him to find the tracks of any war party on which the young man might have been. It searched for him, but found no trace. "He has not been out. I have an idea." "What is it?" "On the outskirts of the camp there is a striped scaffold. I think that is he." They told the bird to go back and look for signs of war. "No." The sparrow-hawk asked the bird owning lightning to look for the young man throughout camp. "Perhaps he is sick and we haven't found him for that reason." The bird did not find him. "We'll find who that dead one is over there." The Thunderbird struck the scaffold. It went to pieces. A plume blew out and went into the air. "That is what he died from. Morningstar must have put it into his head. That is why he died." Morningstar came to his child. "They have found out about it. If clouds come up, do not go out, but cover up and don't go out to hunt or on the warpath until the winter time." So he stayed home. The birds went home, he was safe. In the winter he was safe. Spring came. He did not see much of a cloud, so he ventured out to get horses. It got cloudier and cloudier. He ran back to the tipi, but the thunderbird struck him.

The Eagle-catcher.[1]

Some men went out to hunt eagles. A young man went along. They asked him why he went; he said he just wanted to go along. This young man made a pit and put bait there. He caught ten eagles, the others two, three, at most five. The head of the party said they had better go back, for this boy had caught too many birds and something might happen. He wanted to take the boy back to camp, but the boy would not do it; he said he wished to catch two more. He stayed, while the rest went back to the camp. He told them he would catch up with them next day and sent the ten eagles caught to his father.

The next day he killed a jack-rabbit, went to his pit, lay there and put the rabbit over him. He lay there awhile and heard a noise like that of a bird flying. Looking out, he saw nothing. He heard the same noise three times. The fourth time he did not look and something black touched his hole. When he touched it, he found it was a rock barring his exit. He took out his knife, and tried to make a hole, but failed. He did not know how many nights he was in there. He kept crying and got very lean. All at

[1] Told by Gray-bull, who heard it from an Hidatsa.

once the rock was gone. It was daytime. He climbed out and lay by the hole.

While he was there a boy came to him — a very small boy — and told him he had been sent after him. The young man did not say anything for he knew that he was very weak. The boy gave him a horn cup with a little water. The man thought the water would not be enough for him, but was told he would get enough. He drank the water till he got very full. Yet he could not finish the cupful. He gave the cup back to the boy. Then the boy gave him two mouthfuls of pemmican. He ate till he got very full and gave back some of the pemmican. When he had eaten this food, he was as strong as ever. The boy told him to follow him. He started on the run, and the young man ran after him. They got to a small tipi. They came in and he saw no one but the little boy.

Another person came. This was the little boy's father. This man had told the little boy to kill an elk by a lake, but the boy had not done it, but got the young man to kill the elk for him. Next day he made four arrows for the young man and told him to go to a thicket where a mole lived. "When you get there, you'll be helped."

When he got there he saw a little tipi. The mole invited him in. When he was in there they asked him what he was there for. "The little boy told me to kill an elk by the lake." They took the four arrows and made new ones for him. They dug a hole underground to where the elk was sleeping customarily. When done digging, he set out. The moles told him when he had shot the elk four times he should run as fast as possible to get back. He went through the tunnel, wearing only moccasins. He made an opening where the elk lay. When he got there, the elk was snoring. Four times he shot it with the arrows, then ran as fast as possible to the moles' tent. When the elk was shot, he rose and began to follow the tunnel on top. Within a short distance from the mole, he fell dead.[1] The moles butchered the elk for him, and he took the antlers to the little boy. The boy took the meat and gave it to his father. The boy gave the young man arrow medicine, taught him to butcher, and gave him strength. The boy's father also gave him medicine of four different kinds. Then he came back to the Hidatsa. The little boy's father was some kind of bird, I believe.

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[1] The distribution of this episode is a matter of great interest. I can at present find only references to the Sia and Navajo (Lowie, (a), 142 f.); Apache (Goddard, (a), 197); Beaver (Goddard, (b), 236).

MISCELLANEOUS TALES.

Red-woman (Hi'cictawī'a).[1]

Red-woman adopted a good-looking young man for her younger brother. He was really some water animal, but she transformed him into a man. There was a camp of Indians. In order to get to the spring where their water was, they had to step on an old buffalo skull. A certain young woman stepped on the skull to dip water. When she straightened up a young man stood beside her. He spoke a few words to her by way of courtship. She trusted him and said she would fetch her bag and other property. When she came out, the young man went ahead and she followed. He kept going, and they came to an old woman, who was alone in the tipi. The old woman said to the girl, "My child, the sister to this man is a bad one. Before four days are up, she will have you tan a buffalo hide. It will be that of a big buffalo bull." After she had been there for four days, he went out, killed a big bull, and turned the hide over to the girl. The old woman had said to the girl, "When the man gives you the hide to tan, when you stake the hide, and are about to tan, say: 'Grandmother, help me.'" The young woman did what the old woman told her. Then ants came and cleaned up the hide, eating the meat off. When she was about to scrape, she again called for help, and the ants scraped the hide. Her husband returned and asked, "Where is the blanket?" "I am done, it is out there." She took him out and he saw that it was good. Then he told her to tan it soft. She put it into water, soaked it, and put it there. She cried, but thought of the old woman, and the hide was again tanned by the ants. He looked at it, it could not be done better. He folded it up and put it away. Then he told her to make two strings to tie to the skin round the neck and to make them strong. The old woman had told the girl that at this time she would send a little mouse to her. "But be careful and don't make a wide slit in the blanket." Red-woman told her brother, "Hurry up, I am anxious (to get rid of her)."

When in bed Red-woman told her brother to get up, and take a bath, that breakfast was ready. The young man took his wife out for a bath. She had her robe tied and a buffalo skull was there. He bade her stand on the skull. "No, I might as well die on the ground." Then moles came

[1] Simms, 309; Wissler and Duvall, 129. In the Blackfoot variant the husband's name is Red-head.

digging where her feet were. When the ground was soft, her husband said, "Fathers, here is what you want to eat (on river bank)." She slipped through the hole, pressing against it, and he went over the bank into the river. "Fathers," he cried, "it is I." But they did not care and ate him up.[1]

When advised by the old woman the girl had got porcupine quills from her and powdered stuff and digging-sticks; all of these she kept concealed. Instead of returning to the witch, she got these from her hiding-place and began to run. After the 'fathers' had eaten up this man, they found who it was and made him alive again. It took a long time. He told his sister what had happened and she started after the girl. She was too quick and nearly overtook the girl. When she was close behind her, the girl threw her porcupine quills, which turned into cactus. Red-woman could not get through, which gave the girl a big start. When she got out of the cactus, she pursued the girl and nearly caught up with her. Now she threw the powder and called on her grandmother. It turned into thistle-like trees. The witch got stuck and the girl got the digging-stick, which turned into a gulch. The witch got stuck. She tried to climb out, but rolled back again. At last she got out and pursued the girl once more. The girl began to cry, for she had only one medicine left. When Red-woman was close, she took her root-digger and drew a line with it, which turned into a swift stream. She saw a white tipi and ran for it. When she came there, she shouted at a little boy outside, "Little brother, help me." "Run round four times and come in." She did so, bursting into the door. Red-woman seized the little boy, threw him, and held him by the throat. He said, "Sister, turn my dogs loose." He had a tiger and a bear. She turned them loose; they attacked and killed Red-woman. The boy had lots of wood and burnt up Red-woman. Every time a spark jumped off, they put it back and since then there is no more Red-woman.

The little boy had seven brothers. After the killing of Red-woman, they said there were too many evil things on earth, so they went up and became the Seven Stars.

The Bear-woman.[2]

There was a young woman who had no lover. Her younger sister said to her, "Elder sister, imitate a bear." "No, younger sister, if I did it,

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[1] Cf. p. 122.

[2] Translated from a text. Cf. Simms, 312; Lowie, (d), 179; Wissler and Duvall, 68; Dorsey and Kroeber, 238; Kroeber, (a), 105; J. O. Dorsey, (b), 292. The tale has been recorded among the Hidatsa.

I should turn into a bear." "Well, do it, that will be more fun." She would not do it, but the other continued begging her. "You are trying hard, now I shall do it." Her blanket was thick and of a young buffalo hide, she covered her back with it, put both hands on the ground, with her legs this way, and her hindquarters and her arms. She tightened herself about the waist, tying it with a rope. Then she said, "Place me among the willows." There were many boys and girls there, eating rose berries. When they came there, she lay down as bears are in the habit of lying. Then she said, "Hm!" and shook the trees. They said, "This is a bear," and ran away. Then the boys surrounded her, hit her and pelted her with dust. They pretended to shoot her. They were close to her. Out from the river she charged them. Her head was that of a bear. The girl had said, "When my elder sister is that way, tell the people and seize me." When she wanted to tell, the boys did not do it. They said, "We'll look at her for the fun of it." The next time she charged they ran; the boys looked at her. "She is a bear," they said. The third time when they got close and she charged she was not bear-like from her rump and her legs. "We'll look at her a fourth time." The little ones had run away. She seized a boy, dragged him along, and bit his head till he was dead. Then when they got to her the next time, she seized another, dragged him along, and devoured him. She had transformed herself into a bear. When she charged them the fourth time, she said, "Father, this (sister) does not hear, she teased me."

This woman[1] said: "When they say, 'There's a bear,' bring your horses, tie your saddles and run away. Go, bring my horses, these are crazy, it may be so." She kept listening. When they said, "There's a bear," she had already seized many of the boys. The people accordingly tied their saddles and ran away. They climbed a hill and looked towards the camp. All the young men were teasing her. When they tried to shoot her, she would not go, they just hit her. Then the young men who rode horses all fled. She came out, she seized those afoot and those who could not run,— the old women. She drove out the inmates of a great many tipis. She hid her younger sister inside a lodge. Though she was bad, she told her, "When I am out of my head, when I am a bear, take this and make incense at the door when I enter." She had driven the people far out from the camp, then she came back. This girl made incense of bear-root. She had seized a great many people, the rest were frightened and had run away in all directions.

The young woman came in when the girl was making incense and stuck

[1] The next portion of the text is obscure; it is not clear who is represented as speaking.

in her head; it was human. "Do it again," she said. When she did it again, she was human from here on. When she had made incense four times, her entire body was human. Then she sat down as a person. "I told you not to urge me, you tried hard (to make me become a bear), now I have destroyed our people."

They stayed there; there were only two of them. She said to her younger sister, "Go among the lodges, enter a lodge, untie a parfleche, and bring the meat." She looked for some meat, but there was none. She came back. "I have already brought meat till there is none left." At night the people had taken their property and run away. When the two had nothing to eat, the girl wanted to run away but her sister would not let her do it. Now that they had nothing to eat, they were hungry and were having a hard time.

"Get firewood," said the woman, "build a fire!" The girl went out, she brought wood inside. She put it near the young woman's shinbone. "You might strike my shinbone," said the elder sister. Then the girl laid down the wood cautiously, and when she got near her shinbone she put the wood under it. Four times she did it and did not hit her shinbone. "Go, dig something! When you have dug something, bring it and we shall eat. Go, bring a digging-stick, give it to me," she said. She gave it to her. There was a stone there, with this she struck the tip of the stick; it was sharp, she made a fine point. "What shall I dig?" asked the girl. "Wild-turnip? Or black *bārîsa* root? Which shall I dig?" "Pierce a young jack-rabbit with that digging-stick. If you bring one, you will live; otherwise I shall eat you."

The girl went away crying. "Now I shall die," she thought. She went off. She had six elder brothers who had gone on a war party. "O, my dear elder brothers, wherever may you be? I am having a hard time of it." Her elder brothers were smoking on the other side of a hill. They were coming home. Their younger sister was crying while digging. "What is that? Look!" They told the youngest of their party to bring his younger sister to them. "What is the matter?" he asked her. "My dear elder brother," she said, standing up. "Did the people think we had been killed?"[1] This boy came running. His younger sister was crying as she was hunting for jack-rabbits. He brought his younger sister back. When she saw one of her elder brothers, she said, "Thank you very much." She went with him. They got to where her elder brothers were seated. Their chief and captain said, "Did you think we had been destroyed? Why is it you are

[1] This would be the natural supposition if a war party stayed out long and in such a case the relatives might be expected to mourn near the camp.

crying continually?" "No," she said. "Well, why are you continually crying?" "My elder brother, I am having a hard time of it." "What is the matter?" Then she told them. "I caused my elder sister to turn into a bear. She became a bear and destroyed a great many people. Now she already wants to eat me. 'Dig,' she said. The tip of this digging-stick she pounded. 'Pierce a young jack-rabbit and bring it,' she said. I shall not be able to do this, I remembered you, that's why I called you." "Very well, are there only two of you?" "Yes," she said, "now she will eat me if I don't bring a jack-rabbit." "Let us go, let us see the camp," he said. They came. A young jack-rabbit was standing in front of them. He got up quickly and reared up. One of them held an arrow and shot him through the breast. "Thank you very much, it is well," she said. They ran towards it and took it. "Bring it, but don't take out the arrow," he said. It was the eldest that spoke. They came. When they camped toward the village, it looked bad, it lay there like a camp destroyed. The eldest saw the camp and they sat down.

When they asked the girl where the people had run to, she said, "I do not know, I have been here for a long time." "Come," he said, "put the young jack-rabbit against the ground." They had taken out the arrow. "Now dig this jack-rabbit," he said. She placed the digging-stick into its belly and caused it to come out on the other side. "When you bring this, hold it in your arms and say, 'What you were talking about, here it is!' Give it to your elder sister." She came. "Elder sister," she said. "Are you bringing some?" "Yes," she said. "Bring it." She entered and gave it to her. She took it and looked at it. "How did you do it?" "I threw the digger as in an arrow-game, it was lying asleep. I went there and pierced it towards the ground. I dug, placing the stick toward my stomach. At last it came out on the other side." "You did not kill this by yourself, I think," she said.[1]

Her elder brothers had told her: "For four days we shall stay on that pointed hill. We'll kill a buffalo and stay there." Then one of them came before the four days were over. "Go through the camp and take a knife and an awl," he said to his sister, "Yes," she said. "Put a stick into the ground, go in a crooked line, plant it in the ground where you go out and watch," he said.

"I myself have killed the jack-rabbit," the girl continued saying. She roasted it, she began to eat. "I alone shall eat," said her elder sister. "Yes," she said. She saved some, she continued eating. "I'll eat for four days; when I have eaten it up, go again. After eating, I shall be well.

[1] This detail occurs in the Assiniboin and Blackfoot versions.

Then we'll look for your mother and your father." The girl had taken her awl. She set it up. The four days were over. One of her elder brothers had come and was hiding. "Are you ready?" he asked. "Yes," she said; "she said to me, 'You might hit my shinbone.' If I struck it, what then?" "Bang! hit it and run," said her older brother.

For four days she had stuck up her awls, she did it well. The elder one had eaten up her rabbits. "Go, bring wood," she said, She brought wood. When she brought it, the elder sister said, "You might strike my shinbone." She was getting near her shinbone. She kept throwing in the firewood, filling up the exit with it. "What are you doing?" asked the elder one. "This is what I want to do; if I die, it matters not." With a thud she struck her elder sister's shinbone. As soon as she was struck, the young woman began circling around and crying continually like a bear. She turned into a bear. Then her younger sister ran away in a crooked line. When the bear got out her feet got stuck; when she sat down her rump got stuck, then she would bite off the awl in her rump. Thus she was delayed there a long time.

The girl's elder brothers had said, "Run to us!" She ran toward them. "We'll go too, she will not be able to overtake you, follow our tracks." The girl kept running. The bear got her feet and rump loose from all the awls, then she went on and reached their tracks. "Though you are a ghost," said the bear, "I'll eat you up. Even before this I did not like her, she has hurt me."

The brother had told the girl to take her sister's porcupine quills. She was holding them. When she got to a certain place, they told her to take them out. When the bear was catching up, the little girl took the quills and threw them in all directions. "She is quite dead," said the bear, "even before I did not like her." She gathered up the quills.

The elder brothers had said to their younger sister, "You shall perform these two tricks yourself. When you catch up to us, we'll perform two." While the bear was gathering up the quills, the girl climbed a hill, where she saw her brothers going. "Your younger sister is coming. She is chasing her, she may bring her here, kill a buffalo," they said. When the bear had gathered the quills, she laid them down and went on. She smelt the tracks, then she caught up with them. The brothers cleaned the buffalo's manifolds thoroughly and turned back with it. They gave it to the girl. "What shall I do?" she asked. "When she reaches you, lay it behind you," he said. When the bear overtook her, she laid it behind her. It turned into flat rocks. She would go up one and go down another. She had to remain there a very long time. Because she had supernatural power she got out at last. She followed their tracks.

The brothers had thoroughly cleaned the *acō'xe* (part of the stomach), they gave it to their younger sister. "What shall I do?" she asked. "When she overtakes you, spread it in front of her behind you." The bear caught up, she got just so far. "Though you are a ghost, I hate you." "Now you will not be able to get here," said the girl and spread the *acō'xe*. It changed into dark holes in the ground. There she remained. "Younger sister, please cease!" "Go ahead, I shall hear whatever you say." She remained standing. "What sort of people are those?" They were walking all together in front of her. "Those are our elder brothers." "Very well, I shall treat you as my sister, we'll live in peace," she said. They were on a pointed hill. "You are like a ghost, I will not do it, do you live alone by yourself," said the girl. "You most dead one, I'll bite off your head."

Then she entered the part of the *acō'xe* nearest to her and got into a big hole. Being supernatural, she went on. She entered another. For a while she did not appear, then again she came out. This girl saw her. "When she enters the fourth one," her brothers said, "she will not come out, then she will die. Then do you come to us." In the fourth hole she leaned her stomach forward and repeatedly begged for mercy. "I shall treat you as my younger sister if you love my elder brothers." "Come on, when you come, I'll take you back." "Younger sister, when I go in, come and seize me." She walked towards her, she went inside. The far side of the hole was narrow. Her head stuck fast, she could not help herself, her rump faced upwards. "Though you are a ghost, stay there and die," said the girl and went on. She got to where her elder brothers were sitting. "What did she do?" "When she entered the fourth time her head got stuck, she could not get out, I came here." "Well, then she will die."

Their younger sister had a little dog. They were sitting there smoking on the side of the pointed hill. They were talking to one another. "We have no lodge, we cannot do anything for ourselves. What shall we become? Go ahead, (make some suggestion)," they said. Whatever they saw they suggested in turn. The six of them had spoken. Their younger sister was lying there with her little dog. "Well, girl, what shall we be? Think!" She sat up, then she said, "Elder brothers, let us be where they point the pipe." "What is that you are mentioning?" "It is something everlasting." "What is it? "My elder brothers, don't you know what it is?" "We don't know that; tell us what it is where the pipe points to." She meant the Dipper. "Let us be the Dipper," she said. "Well, you have spoken well, let us do it." Then they smoked. They smoked and placed it (the pipe?) upwards. "Girl, go first." "You, you are men, do you go first, that's what I say, go!" Then the war-captain went up first. They came and reached the top. They asked the girl again. "Where shall we stay?" "Stay there," she said. "What shall we do?" "At night we

shall walk, in the daytime we'll go into the ground. We'll always come again on the other side of the earth. As the sun and the moon and the morningstar do, so shall we do," said the little girl. "What she has thought out is good, that is what we will do. When the Indians thus offer you smoke, we'll adopt some as our children." When they asked her what to do, she told them. Thus they did. What we call the Dipper is identical with these.

The Dipper.[1]

The Seven Stars were once living on this earth. They got angry about something. They had a younger sister, who owned a little dog. "What shall we turn into so as to live forever?" One of them said, "Let us be the earth." They refused. "The earth caves in," they said. Then one of them said, "Let us be trees." "Trees are chopped down," they said and would not do it. "We'll be stones," said one of them. "Stones are broken off," they said. That, too, they would not do. "Let us be mountains." "The rocks cave in." They would not do it. One of them said, "Let us be stars." "They also fall down," they said. They did not do it. One of them said, "You are crazy, we'll be the Dipper." Then they became stars. They did not fall down, they remained above. This is what we have heard.

Splinter-foot.[1]

Two young men went out on the warpath, but came back empty-handed. They happened to see a very white tipi. "Let us go and see what that is." Lots of buffalo were close by. They came to the tipi; it seemed to be empty. When they looked round, they saw at the back of the lodge a wrapped-up elk hide resting on a stick. The young man said, "Let us look inside the hide. There is no one here to see us." Both lifted it; it was heavy. They opened it up, it was a young woman. "Why have they wrapped you up and put you on a stick?" "The sole of my foot has a thorn in it." "Let us see it." They found it was the tip of a deer horn. "Let us take it out for her." One seized that ankle, the other pulled out the horn "We'll heal the swelling with buffalo fat." Her parents, who had been on the hunt, came back to the lodge and the young woman said to her, "Two young men have married me." "Which one?" "Both, both pulled out my thorn."

When they put the game inside the tipi, it had a queer smell. They

[1] Translated from a text. Compare p. 126 and the end of the story of the Bear-woman, also Lowie, (d), 177, Wissler and Duvall, 70.

[2] Though the splinter-foot motive occurs among several Plains tribes I know of no parallel to the tale as told by the Crow.

cooked the game but the young men would not eat it. "We are human beings, we don't eat this meat." It was a water animal (alligator?). They asked, "What do you eat?" "Those out there close by,— buffalo." The girl said, "Father, I've heard that these people eat our dogs." "Let them have their choice, and kill and eat them." They went out and picked out a big cow. The girl put a rope round her leg. "Father, they want to eat our best breeder." "Well, lead them over the stream, then they can kill her; tell them to wash and come back." She led them. They killed it, skinned it, built a fire, cooked, and ate. The girl went opposite and said, "Those good-looking fellows eat dogs. When done, wash, and come over. Use peppermint weed and rub yourselves all over with it." The young men put the meat up to dry and came over. When hungry, they ate, washed, and came back. One time after entering, they took a swim and came to some quicksand. "I wish I had a child that was hungry; I'd do like this to the game." He shot at the sand, and his point stuck in it. His comrade said and did likewise. They put their arrows back into their quivers. They came back to their tipi. This girl stuck her hands into the quivers, drew out their arrows, and saw mud on them. She said, "Father, these men have killed some game." "We have not killed any game." "You have killed game, you are trying to deny it." "We have not." They kept on disputing in this way. "To show you, come along with us. We shot mud here." "The game is dead inside. I'll tell my father." She cleaned the mud off and they saw an alligator. The man skinned it and came back with the game.

The young men lived there for a long time. "We'll go home now." They went, followed by the girl. One man said to her, "Go back, you are a different being, we can't kill your kind of game for you." She ran after them. "You tell her now." The second husband said the same. Still she ran after them and caught up with them. The first one again ordered her back, but she came on. "It's strange, when we tell her to go back, she's all the more eager to come on. Now I will say the opposite." So he said, "Come up fast with us and catch up." She stood still. "Why are you standing? Come on!" Instead of coming she went back. She said, "You have hurt my feelings, and for that I'll get my vengeance four times, every time you get married." So both lost their first two wives.

Sharpened-leg.[1]

A number of young men went on the warpath. They went far and got hungry. Most of them turned back, the rest continued going. After

[1] Cf. Lowie, (a), 186; Dorsey and Kroeber, 112; Kroeber, (a), 87; Kroeber, (b), 169.

a while more went back, a few still went ahead. Finally they got so hungry that all went back except two comrades. They said, "Let us keep going since we have come so far." They stayed together the first night. The second night they got to a bark hut where a war party had been. One of them said, "Start a fire, I'll go up the hill to look for game." This man had the powers of the squirrel (*icteréectsìa*). He came back to the rear of the hut and heard a noise as if something were struck against something else. He thought, "We have had nothing to eat." Peeping in, he saw his comrade breaking his shinbone and taking the meat from his calves to cook it, as well as the marrow from his bone. He saw him eat it, then take out his knife and sharpen his shinbone. He got up and said, "When my comrade returns, this is what I'll do to him," and stuck his knife into the bark. "I'll do this and eat him." The man outside turned round and softly went away. Then he began running away. He kept on and crossed a river, when he saw his comrade in pursuit. He looked back, thinking the other man had no legs. The man with the sharpened leg disappeared. He looked again, and he was on his own side of the river. The pursuer said, "*mirúpxek·ā'ta*, if you run to those trees for shelter, you will live a little longer, if not I'll eat you all the sooner." He got to the trees and climbed up the first one. "*mirúpxek·ā'ta*, come down, you are helpless, I want to eat you." The man on the tree pleaded, but the other would not listen. He struck the tree with his sharpened leg, and a big slab of it fell off. He did this three times, then the big tree fell. The man having the squirrel medicine jumped to the next tree. The leg-sharpener kicked the second tree, and when that was knocked down the other man jumped to the next one. He jumped from one to another. Only two trees were left now. The squirrel-medicineman got excited. Some winter-sparrows were flying above him, and these said, "Get to one of the raven-trees (*pē'rits-barɛ'*-rough-barked willow?)." The last tree fell near a raven-tree. The squirrel man leapt for it, but fell on this side of it. Then the sharpener nearly caught him, but he made his escape to the raven-tree. Now the leg-sharpener said: "Comrade, I have finished, come down." "No." A sparrow warned him: "Don't go, he can't do anything to you now." Then the leg-sharpener said, "Why don't you come down, these are only small trees." He struck the tree with his shinbone, and it got stuck so that he had a hard time to pull it out. "Comrade," he said, "I have done, come down." "No, these are small trees, you won't have any trouble, get me and eat me." "No, I have done, come on." "No, eat me." "I called you and you would not come." The sharpener took a long run, jumped as high as possible and ran his leg through the tree, but stuck fast there. The sparrow said, "He is helpless now, you can get down, talk to him, and go your way. He'll stay there." The squirrel-man said, "Comrade, you wanted to eat

me, it seems you are helpless now." "I am helpless, comrade, take me home." "No," said the squirrel-man, and went home. When he got back he told what had happened, but people did not believe him. "Come," said he, "I'll show him to you." He told the people his comrade had become a cannibal, had eaten his own flesh, and then wanted to eat him also. The people went with him. "There are the trees he kicked." They saw them. His bones were still complete, but his flesh was gone as they saw him dangling from the tree.

The Snake-Man.[1]

There was a war party. When they had gone a considerable distance two young men retraced their steps. There was a bend in the river and there they slept that night. The next morning there was a fog, so they could hardly see anything. After the fog had lifted, they got out of the bend. Where they went they saw something in their way, so they could not go across but had to stay there. When they came up to it, they could do nothing at all. It was an animal so big that they said, "What good would an arrow do if we pierced it?" So they did not shoot it. Then one of them brought wood and started a fire, beginning to burn it. It began to burn. They smelt the burning of fat and knew then that the animal had fat. When they smelt it they began to get an appetite. The one said to his comrade, "We have been very hungry. This smells sweet, let us eat it." "No, I'll not eat it." Where the fire was it turned all black and came to nothing. The eater filled himself with the flesh. Thus they made their way through the monster. They went rather far, and stopped for the night to sleep. The eater was moaning during the night. He said to his friend: "Friend, touch my feet, I believe there is something the matter with them." His comrade touched his feet, and up to his knee his body was all transformed into hair. "Something is going to be the matter with me. Go and sleep a little ways off from here." The other young man went off, but could not sleep any more. The eater was moaning all the time. "Come over and touch me." He was all transformed from the waist down. Towards morning he called his friend. From the neck down he was all hair. Very near dawn he called to his friend to touch him and he was all transformed. His face was all covered with hair and he had horns like a buffalo. The next morning he talked, but he was a different being altogether. Then his comrade said, "Now, I'll have to go home alone, I don't

[1] Dorsey and Kroeber, 145; Maximilian, II, 230 (Hidatsa); *ibid.*, 185 (Mandan); Lowie, (d), 181; Kroeber, (a), 116; J. O. Dorsey, (a), 322; G. A. Dorsey, (a), 79. Simms' version (296), like the Mandan one, combines the visit to the buffalo-owning giants with the snake transformation.

like to go home alone." "Comrade, take me where I ate that flesh, take me to the bank there and throw me into the water." "You'll be too heavy." "No, I'll be so light you will not notice me." So he packed him and retraced his steps, and he was so light he could not notice the weight. He said, "Stop here." "I don't like to go home without you." "No, go home, I am different, you can't help me any more. Throw me into the river, roll me over and watch me." So he threw him in. When he had thrown him down, the water splashed on both sides. After the water was quiet nothing was to be seen, but when he came up he was very big, as big as the animal he had eaten. He stood there and began to cry, went under the water and disappeared. The other man stayed on the bank, crying. For two days he stayed there. On the second day the water began to move. He watched. His comrade came up and said he was transformed into a person again. He sat by him and said, "My father told me to come here, fearing you would starve here, and bade me tell you to go home. I am different now and you can't have me back again. Go home this evening, kill a buffalo, and eat. Go very fast. Our people are on such and such a creek." He gave him two arrows he had and said, "Anything you aim at you will never miss. When you are home, do away with all your bad feelings. As soon as you can after your return, go on a war party. Now when you go, bring only six others on the party. See that high part up above, cross there, and you will not have to swim, just raise your leggings and I'll lie across the water making a bridge for you. When you cross, camp close by and there will be a herd of buffalo, among them will be an *ā'cuacíse* (buffalo with one horn up and the other down, these were always hairless). Take that and throw it over the bank, so my father can eat."

The young man went home. As he was told he killed a buffalo. He took two little stones, struck fire, and ate. He got home and gathered some young men to start on a war party. When he came to the place where his comrade was, he killed and threw in the *ā'cuacíse* buffalo. As he did so, he said, "Father, what you want to eat, here it goes." They all threw it in. After that they went upstream to the crossing and slept there during the night. That night the leader said: "Tomorrow I'll cross by raising my leggings to my knee. Don't be afraid but follow." The next morning they crossed by pulling up their leggings. The water was shallow, and they got across. They kept going and came to a camp. They got horses and started back with them, crossed at the same place, and the water was shallow. After this the young man stayed in camp like anyone else. The next year when the river was high, the man said, "I'll visit my friend." He disappeared. He came to the bank and sat there a while. The river

began to stir and his comrade came out. He sat alongside of him and told him to go home, and start another war party on horseback. "When you come here again, kill a buffalo of the same kind, and throw it all in, saying, 'Father, eat what you have wished for.'" He went home and set out again. He came to the place. He saw a herd of buffalo and killed the one designated. Throwing in the whole body of the buffalo he said, "Father, what you have thought of eating, here it is." He stopped in the same place as before. The others said, "The river is too deep to cross." After supper the man went to where he always met his comrade. His comrade said, "Across there it will be as shallow as before. You will come to one tipi, destroy it. There is a young woman in that camp wearing an elk-tooth dress, there is also a spotted mule there. Have this girl ride it and bring her. Returning, you will find the water as shallow as before. Bring the girl, cross the river, throw in the girl and the mule. I'll own the mule and marry the girl." He destroyed the lodge, but took the girl captive. He crossed at the place, the water was shallow. He brought the girl. He had a bandage over the eyes of both and then pushed them over. They fell in and have never been seen since. His comrade told him, "You may go back and whenever you want to go on a war party, do as you wish. When you are pursued and you go across deep water name me and then the water shall be shallow."

The Giants and their Buffalo.[1]

1.

The Crow camp was moving on the hunt. The buffalo all went one way and the Crow followed. They chose four men to follow the buffalo. These caught up with the buffalo in the evening. In the morning the buffalo were gone, only tracks were to be seen. Later, they saw buffalo going. One morning they caught up with the buffalo, killed one, and had plenty of meat. They saw the herd going into the side of a hill, where there was a big hole. When the four Crow came to the mouth of the hole, they talked about what they were to do, whether to follow or not. "We have come a long way for buffalo, we might as well follow." They followed them into the cave, going downhill all the way. When tired, they stopped and slept. They did not know how many dogs were in there, it was dark. They got out of the cave on the other side, came to a river by the mouth of the hole, and saw plenty of buffalo. All four men took a bath, lay down in the shade, and fell asleep. One woke up and saw something coming towards him. He awoke the three others. They saw it was a giant. They hid, but he

[1] This is also a Mandan story; in Maximilian's version it is combined with the tale of the Snake-man (Maximilian, II, 185).

saw them, and speaking in Crow he asked where they came from. They told him they came from above and had been following the buffalo through the hole. "I have heard of Crow Indians on the other side." He took the four Crow Indians in his hand to his tipi. There were other tipis. All the people were very large.

When he took them into his tent, the giants had no arrows or guns and they asked the Indians to shoot them in their breast. They would not do it. They held up a blanket and asked the Crow to shoot at their robes, which they did. They asked what the Indians wanted to eat. They said they ate buffalo. The giant said he did not eat buffalo, which were his horses. He told the young man to bring some buffalo for the Indians to eat. The young man drove the buffalo into a corral. One Indian shot one with an arrow and killed it. The giants seeing this ran away. They told them to come back, they were not going to hurt them. They asked one to drag the buffalo to the creek for them. One giant did so. They butchered the buffalo then, roasted its side, and ate. One giant sat there and looked on, but did not eat. He told them to stay four days longer, because the enemy would come in four days. On the fourth day they heard a man announce that the enemies were coming. There was a log in the middle of the camp, the giant made it hollow and put the Crow inside. They heard hallooing, whistling, and cheering, but no shooting and did not understand what was going on. They looked out and saw the enemy were all kinds of animals. They got out and killed a bear. When the bears saw this they ran away. They killed eagles, beaver, mountain lions, and got lots of feathers and skins and beaver testes. They stayed four days longer. The enemy came again. They killed more birds and animals. After that the animals came no more because they were afraid of the Crow. The Indians asked the first giant to let them take the buffalo along. He told them to start in the morning and he would drive the buffalo after them. He bade them go as fast as possible lest the buffalo trample them down. So they went.

When they asked the giant for his "horses," he said, "What I'll send out will not come back any more." That is why we had buffalo here. Just as the four Crow got out of the hole the buffalo had caught up with them, walking just behind them. The buffalo followed them. When they were rested they killed one, cooked, and started back.

The four men got back to the Crow camp, and told the people they had followed the buffalo clear to the other side of the earth, that the owner had given them the buffalo, and they had brought them. The chief went through the camp and told them the four Indians had brought the buffalo. They moved toward the cave where they had come out and got to the buffalo. Ever since then they had buffalo all over the country.

2.[1]

The buffalo that had been made disappeared. "Let us look for them," said the people. Cī'rapɛ' looked for them and found their den right in the rocks. It was hard to find, but he succeeded. Two men made plenty of moccasins and then went after the buffalo, following the tracks. They traveled for three or four days, when they caught up with the hindmost buffalo. Then they saw light shining ahead. "Here is another band coming." They followed the buffalo to another land, where they found a big camp. There were a great many buffalo there, some were even used for riding. This race of people were giants and they mocked the pursuers, saying, "Look at these little people!" They asked what these animals were and the giants said they were their horses. The giants asked what they wanted to eat. "Buffalo." The giants had a herald announce that the herd be brought in so the visitors could pick from it. They selected a big fat cow. The giants watched the people eat buffalo and wondered at it for they called the buffalo a "stinking animal." When they killed the buffalo, took the manifolds, and broke the marrow from the bones, the giants held their noses with disgust. They roasted the ribs over the fire and feasted on the ribs, while the giants stood aloof and held their noses. They took the ribs and ate. The giants still held their noses. "How can they eat that stinking stuff?" They sliced the meat over the fire and they took fat to dry. "Where do you live?" "We come from up above, but we want to eat some of your horses, so we followed them in here." "All right, you shall have a large portion of them."

Every creature on the face of the earth except the buffalo were the giants' enemies. Then they heard a voice bidding the giants hide their visitors All the creatures were attacking the giants, who retreated. Then the little people were asked to hide, because it was not safe for them.

These big giants were killed by the least scratch made on them by little birds. The little people were kept hidden, but it got too hot so they crawled out and saw that the enemies were birds. They took clubs and went out. The giants did not want them to go out, but they killed birds right and left and drove them back. The giants got to be afraid of the pygmies and would not let them stand on the ground, but carried them about and warned one another against doing anything to offend them lest they wipe them out. A little later the Indians said, "Our folks are hungry, we want to take some of your horses." The giants drove in a herd to the hole. The people called Ack·ápkawia[2] were the first in existence. The two men

[1] This version was told so as to follow directly one of the Cī'rapɛ' tales (p. 19). It merges into an obscure account of the first meeting with whites.

[2] The Bad-honors clan.

brought the buffalo back through the tunnel to the other entrance. They got back to the earth, kept track of buffalo, and said they would use knives to prepare them. The women tanned the hides with brain, liver, and fat. First they took off the hair with scrapers. A woman boiled water and soaked the hide in it, made it very soft and stowed it away. She took and twisted a stick around for wringing, laid on the stick, and fixed a rope for rubbing the hide. She tanned twelve hides, then went to the mountains with her husband, who captured horses in a big lake. They hunted for straight tipi poles and brought eighteen to the edge of the wood. They peeled the poles. She tied four poles together. When the poles were dry, she laid them on the ground, took an elkhorn, broke off one prong, and heated it in the fire, then made a hole with it in the tipi poles. She took the sinews of the animals, rolled them into threads, took the hides and laid them side by side. She called out twelve other women. They got busy sewing them, and cut a pile of chokecherry limbs for pegs. Small pins were also cut for the front. Then she tied streamers to the tops of the poles. On the side of the tent she had buffalo tails attached. The Crow all fixed tents that way thereafter. She made a stepladder for the doorway, using two poles.

They had eaten buffalo, but got tired of it, and wanted other food. "There are food vegetables, but you don't know of them yet." The woman said, "What shall we eat?" "Strawberries, raspberries, pine cones, *kapî-riicdè* (red mountain cherry), and *bāhíce* cherries, and the little white berries on the red willow." This man was medicine. "Some day when we are together, a man will appear, clothed to the navel, with curious moccasins and hair on his face (whites). We are deficient in tools. These people will give us a harder substance than our knives, and our living will be much easier. There will be another tubular weapon instead of the arrow to use for killing buffalo." He told the woman of a curved stick with sinew for a bow. "I'll place an arrow against it and that will be our present means for killing buffalo." "What shall we do when it gets cold?" "We'll kill buffalo, they'll have heavier hair and we'll use them as wind-break curtains." She wanted to broil on coals when her husband said, "Wait, there's another method." He took a soapstone kettle and bade her boil in it. In the fall when the buffalo got a thicker coat they made curtains and comforters and fixed their tent. The horses captured multiplied so as to fill the camp and they devised parfleches and ropes. It was not good to stay in one place always so people got ready to move. The chief heralded that they were to move in the morning and hunt for buffalo. In the morning the horses appeared and they packed them and moved. The men of the camp took male horses and when they saw buffalo they halted. The young men told the women to pitch their camp at the bottom, and they themselves were

going to kill buffalo. They charged the buffalo, killing fat ones with their arrows. There were two white men with them. It got hot. "We have lots of meat, let us go to the mountains now." When they got to the mountains, the chief bade the women get berries. They got plenty. He told them in the winter they would need them. Meanwhile, the whites had spread knives and ammunition. Nearly everyone had a big trade knife. Every evening two men were sent to look for buffalo. It was in the fall. This was the time for buffalo to breed. Bulls were heard snorting. They knew the buffalo were coming. They were ready for getting hairy robes for the children. Two Whites told the Indians their style of clothing was not good, and made them breechclouts of calico leggings. They complained to the white men that it was a lonely life. "Well, there are other people here. Fight and kill them." There was no appointment of leaders. "By wars you can get chiefs." In getting beaver out at first they used nails. The White men gave them iron tools and traps. Next morning they had four beaver, they were very glad. They thought it was grand. "What shall we do?" The White man said, "Cut the beaver's skin and tail off, and broil them on the coals, then you can use it to trade with." The White man later asked the question, "Do you think there are only four of us? No, there are a great many more."

The Offended Turtle.[1]

1.

Some young men were coming back from a war party. In front of them there was something slippery. They came up, it was a big snapping-turtle (*dā'ko*), going in the same direction as themselves. Some of the young men jumped on his back and stood up on it. "We were tired, but this one is carrying us." Two of the party would not do this, saying, "It is too sacred, don't do that, it's dangerous." Still some remained standing or sitting on the turtle. In front of them was a high hill, and the turtle climbed it. On the other side was a big lake. The turtle approached the lake. The young men said, "Let him carry us to the water and we'll have a drink." The two young men warned them, "He is powerful, you had better get off." But they would not do it, and only the two walked beside the turtle. When they got close to the lake the rest tried to get off the turtle, but could not do it. They took their guns and shot at it, but the shots did not take effect. They began to halloo. The turtle walked into the lake. Those seated on it went under water soon, those standing a

[1] Cf. Simms, 314; Kroeber, (b), 184; Dorsey, (b), 426; McLaughlin, 24.

little later. Near the middle of the lake all disappeared. The two young men who had walked came home alone.

2.

Some men went on a war party. They returned afoot. On a high peak they saw something shining. They wondered what it could be, came nearer and found it was a big turtle with large claws. One foolhardy man jumped on its back and straddled it. "Come on, boys, this is fine." They asked him to get off, saying it was dangerous. Still all finally piled on except one man, who stood aloof. The turtle took them over the ridge, where a noise could be heard. They saw a great lake, which was the turtle's home. One man looked and saw the lake with web-footed birds flying round it. It took them up on a ridge. "Let us all get off," they said. The turtle went downhill. All tried to jump off, but found they were glued on. They shot at the turtle's head and struck it, but it had no effect. The blades of their axes were broken off. Finally, the Indians all told the one who had stayed away to take back the news to their relatives. The turtle took them into the water. They sang Crazy Dog songs and shouted. The man on the bank was crying. It took them to the middle of the lake and they were drowned. The survivor went along the bank till dark, when he went home. After several days he sat on the edge of a hill, looking down at the Crow lodges. An old man came and asked about his companions. "All were crazy and all died." "Tell how they died." The old man reported what the warrior had told him. Then the warrior was taken to a lodge, and all the Indians came to hear the story. There was great mourning in camp; all the relatives of the dead man mourned. They asked one another what to do. They picked out a chaste woman, made a lodge separated from the camp circle, and spread ground-cedar all over it. They took the chaste woman outside and a herald announced to the Thunder that she was to be given to him as his wife. "You are the most powerful being; we'll give you this woman for your wife." She sat far outside the circle. Then the crier said, "You are the most powerful element, we'll give her to you for a wife. In return you will help us kill the animal that captured all her brothers." That evening Thunder was heard coming closer. At night he came down and visited the woman, telling her to bid the chief come out to her lodge. She did so. Thunder told the woman to bid all the men in camp to get willows and make seven sweatlodges. They did so and all the visionaries went inside. The woman said, "Give all the cardinal directions a smoke." They were also told to tie Tobacco in bunches and all Crow were to go to camp by the lake where their tribesmen had dis-

appeared. After they had camped round the lake, the woman came last. Each clan was to camp separately. A runner told the woman they had done so, and only the place of her own clan was vacant. She went and pitched her tent there.

That night Thunder came making a noise. The next morning the chief asked the woman what her husband had said, and she announced: "Each clan shall make a ditch from the lake to drain it." All did so. Then they reported to the woman they had done so. All made ditches within a few feet of the lake. Now she bade them break a barrier of earth along the shore line. All did this at the same time and the water streamed out; the water of the lake was falling low. At dark the woman went to all the people and bade them tie all their door flaps fast and secure all the dogs inside. That night it thundered continually; Thunder was shooting all the time into the lake till dawn. Next dawn the woman bade her people look at the lake. It was dry. The water-coyote and the beaver-demon and other beings were all there. There were many striped tipis. All the water-demons were there without any water. All the young men stripped off and shot those that were alive till all were killed. They looked for the lost Indians. They went to a striped tipi and on the sides they found the bones piled up. The same turtle that had captured them was in there. A shaman shot it twice and killed it. They took the bones of the Indians and went back home with them.[1]

The Deserted Children.[2]

Many boys and girls were playing together; they went out from camp. The boys played they had wives. The enemy came toward the camp. The people broke camp and fled, thinking the children were all killed. When they had played for a long time, the children came back, but found the camp gone and they did not know whither the people had gone. Some of the children were pretty big. They took all the sinew from the campsite, they also found a knife and several other things, left the place, and started for the mountains. They lived in the mountains and all stayed there making shelters of sticks and grass. Four of the oldest boys went on the mountain to fast for four days. They asked one another whether they had any

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[1] This was characterized as a *barē' i'tsiweta're*. Those perishing were said to have been Sioux Indians.

[2] This version of a familiar Plains Indian theme is conspicuous for its pointlessness. I know of no close parallel. Cf. J. O. Dorsey, (b), 92; Lowie, (d), 142; Grinnell, 138; Kroeber, (a), 102; Dorsey, (c), 97; Dorsey and Kroeber, 286. In most of these stories the abandonment of the children is due to a wicked chief, to whom unnatural parents usually truckle, and the plot closes with the dispensation of poetic justice. The Assiniboin and Blackfoot variants are clearly related.

dreams. One of them said he had dreamed of being a war captain. The second one said he also had a captain's dream as well as a doctor's and a camp leader's. The third said a dwarf had come to him and shown him how to shoot different kinds of game and had given him strength so the enemy could not hurt him. The fourth said the hawk had given him medicine power to fight the enemy and not be shot. All thought they were going to live. The dwarf-adopted one said he would start to work his medicine. So he made himself two new arrows with flint arrow-heads. Three other boys went with him and they killed two mountain sheep, skinned them, and brought the flesh. Then they made the smaller children drink the blood, built a fire, and cooked the meat. They ate up the meat in one day.

One morning one of the children sighted a buffalo and the four oldest boys went out. The boy with two arrows killed two buffalo and skinned the two. While they were butchering, one boy brought all the girls to a wood close to the butchering and carried all the meat to the girls. They made two large shelters with leaves, using the skins of the mountain-sheep and buffalo for a covering. They had plenty of meat to eat. When they were out of meat, the boy killed two deer or buffalo at a time. One day, while all were together, they heard some shooting. The four boys got to where the shot came from, thinking it might be some Crow Indians. When they got close, they found it was a party of Piegan. Two Piegan were butchering buffalo. When through butchering, they started away with their packs, but the four boys undressed and ran toward them. The boy with the two arrows shot and killed both and took all their belongings. The boy who had been adopted by the hawk struck coups, scalped the enemies, and dragged their bodies to a cliff and threw them down. They took the meat with them and made the girls dance when they got back. The boys had one shelter to sleep in, the girls another. One day they found three head of horses and brought them to their shelter. Thereafter they would bring game on horses. They stayed there for a long time. The four oldest were young men now and married four of the girls. Now they made two new shelters and covered the inside with skins of game. They stayed there all next winter, hunted, and went around with horses. The next spring some of the girls were pregnant.

Next summer some of the girls gave birth to children. Some more of the boys got married to the older girls. They moved down to the river and stayed in a thick wood. They had all the meat they wanted. That fall the oldest, who had said he was to be the captain of a war party, told the rest he would go on a war party with them. He got ready. When about to go, they saw a buffalo running away. Then they saw the war party and stopped near by. The strangers had turned their horses loose. Some of

the boys rode double on their three horses, ran into the war party, shot off their guns and shouted. The enemy ran into the woods, thinking there were many of them. They took all the enemy's horses and returned to camp. Next day they came to where the war party had stopped and left all their saddles and some of their guns and knives. They took all these back to their shelter. The boy who had done all the hunting had elk horns and made scrapers for the girls; the girls knew how to tan and had already tanned some elk hides. The oldest boy, the war captain, made medicine and told them to go out on a war party. They went to some hostile camp and brought twenty head of horses. Then all had horses. All the older ones had married by this time and there were several shelters now. They moved round toward the buffalo. They had plenty of meat. They came to a cañon, and stayed in the woods. The oldest went on another war party and brought more horses.

They stayed out a long time, till they had about thirty tipis. Some had children who were almost young men. Then they looked for the Crow people. They came to a Nez Percé camp, bringing their roots and horses and blankets. They moved to the mountains. They had taken a Nez Percé woman captive. Once some of the young men sighted a camp. At night they went to the camp and found Crow people there. They told the rest and so all moved and pitched tents by the Crow camp in the night time. The next morning one of the men in the other camp woke up and saw another camp. All camped in a circle. The oldest of the children had painted his lodge black, and it was in the middle of the circle. He told the rest there was another camp by theirs. They took guns and arrows, got horses, and went to the camp, but did not see anyone come out of the tipis. They asked what kind of people they were, and no one answered. One man went to the door of the black tipi and asked who was inside. Then they told him they were the lost children, but that none of them had died. This Crow man told the rest. The parents of the children came. Then they camped together and formed a separate camp from the main body. Some of the young men had fasted while away. This leader of the camp took charge of the whole band. He went out with war parties. They all lived together.

The Wolf and the Dog.

An old woman was once digging roots; she had taken her dog along. A wolf came from the opposite direction. The dog ran up towards the wolf. "Don't come here, why are you coming here?" "You are envying me because my owner is always going round with me." The wolf looked and

said, "What have I got to envy you for? Your owner beats you and you (dogs) always die. When your owner has food hidden in camp and you take it they hit you over the head with a club." The dog said, "What of it? I have meat to steal and I'll steal it, but you have not anything." The wolf replied: "I can eat anything I want. There is no one to bother or hit me. You are blistered from tail to head with beatings." The dog asked, "What good things do you eat? When men kill buffalo, you are afraid to come there till they have gone, and you merely get the leavings. When men are butchering you'll sit down at a distance, afraid to eat. Your armpits stink, and you straighten out the hair there with your teeth." The wolf answered, "You have got nothing to say about me, you Snotty-nose." The dog said: "What have you to say of me? When I get back to camp and men come my owner always throws me something." The wolf answered, "Show me when you have enough to warm your belly. When your owners are going out to ease themselves, you follow them to eat their droppings." The old woman had her digging-stick resting against her breast; she was leaning on the handle and listening. "We'll fight with our tongues as long as we want to." The dog said, "When they get to camp and cook and you smell the grease you always come from below me where the wind goes (?). You are so hungry and envious that you want to cry and I cry for pity of you, you Slitted-corner-of-the-mouth." The wolf answered: "Show me when you have a good time, you always follow your owner when she eases herself and gobble up the faeces. When have you had a good time?" The dog replied: "Whatever I do, these people eat the finest parts and whatever goes through them I eat. You go where there is white clay and eat *it* and get constipated. Over there, that is where you belong." The wolf went howling to his white clay and the dog followed the old woman.

Mentula loquens.[1]

A man was hunting buffalo. He saw some and rejoiced. Jumping off his horse, he began to urinate, shook his penis at the buffalo and said, "My penis, do you see the buffalo?" "Yes." Then he asked again and received the same answer. He asked again. It replied, "Yes, I see, I see it, I see it, I see it," and never ceased to speak. He put his hands over it, but it continued repeating the same words. "I won't stop," it said, "unless you get your wife's mother to press me." So he walked to camp and stopped outside. His organ kept repeating, "I see it." His wife asked, "Why

[1] This story illustrates the way in which even insignificant tales spread. The identical incidents occur among the Assiniboin and Pawnee. Lowie, (d), 225; Dorsey, (b), 137. An unpublished Kiowa Apache variant is in Dr. Goddard's possession.

don't you come in?" "I have done something wrong. When I espied buffalo, I was glad and urinated and asked my penis till it said, 'I see,' and would not stop speaking. It told me I should have to get my mother-in-law. See your mother and find out what she thinks of it." "Well, my son is having a hard time, he had better come in." The mother-in-law sang a song, seized his penis, and that cured it.[1]

Black-elk.

There was a fine-looking young Hidatsa named Black-elk, who had love affairs with other men's wives. One named White-mountains had his wife visited by Black-elk so often that he came to hate the young man. Black-elk once sneaked off to go on the warpath. Six men were with him. They had gone a great distance when White-mountains, the leader of the party, said he had forgotten his medicine. He called one of the men and wanted him to get it. No one wanted to go. Then Black-elk volunteered, went home, and set out to return to his party. There was a little snow on the ground so that he could tell the tracks. He came with the medicine where the rest of the men were going to wait, but when he arrived he could not see anybody there. White-mountains did not like Black-elk, that is why he had gone on. Black-elk followed the tracks for two nights and one day, then he was so exhausted he had to use his bow for a cane till it broke in two; then he took his arrows in a sheaf and used them as a cane till they broke. When he got to a high hill he was unable to go further. His hips and feet were sore. He had to kneel down on the ground and crawl up. When up there he lay still and thought he should die. At the bottom of the hill the country was flat. A coulée ran right through there and he saw somebody on the flat, who continually went back to the coulée. This person came to the high hill where Black-elk lay with his cane in front of him. It was a little boy who said, "Brother, what are you doing?" "I was on a war party but the others got away from me. Now I want to die on this high hill." "Are you hungry?" "Yes." "I'll bring you something to eat." He went back to his father and mother to ask them whether they would do what he wanted. If they promised beforehand he would tell them what it was; otherwise, not. His father promised, but his mother did not, so he cried. At last he got her to consent, then he told them he had found a brother, who was poor and unable to walk. "Go and bring him here,

[1] The story must be read in the light of the extremely strict mother-in-law taboo of the Crow Indians. Since the Pawnee do not share this custom, it is probable that in this case they were borrowers rather than the northern tribes.

father." The man went off and helped the young man, whom he carried home on his back. The little boy was glad. He brought the young man home. The little boy liked the young man so much that they could hardly keep him away. They healed his sores, and he finally got well.

One day the man said, "We have nothing to eat. Son, you must go with the little boy and bring something so we can eat." He started with the little boy. The man said, "Whenever we have children, and a child is big enough to do something, it would catch eagles and get scratched and die, so we can't raise any children. Try to look out for this boy." They went to a hill and dug a hole, first killing a rabbit and laying it on top of the hole and making it look like earth. They stayed there and finally heard something come. It was a black eagle. They caught it, as well as a second one, and before dark they caught a third. They brought the birds home. "We have brought three of them." The father asked, "What's the third one?" "It's a little one." "Ohohó." "What's the third one?" "A black eagle." "Ohoho sakits."[1] The young man had a sinew from his bow and the little boy wished to know what it was for. The young man told him, and then the boy wanted him to make him a bow and arrow. He went to a chokecherry tree and made a bow and shafts for him. Where the three birds had been caught, there were plenty of loose feathers. The young man brought many of these for the arrows. The boy's father said, "Get a leaf and make it in the shape of an arrow-head." The young man did so, and the man then told him to put it under his pillow. He did so. When he left the man asked, "How long do you want to leave it there, four days or two days?" The little boy cried, "Whenever I want you to do anything for me, I always have to wait a long time." His father said, "You shall get the arrow-heads back again." The young man took back the leaves and they had changed to arrow-heads. They put the heads on the shafts and the boy went out hunting with his brother. The young man killed a deer and butchered it, while the boy ran back home, being scared by the deer; just as soon as the young man skinned the deer he ran home to tell his father, "My brother has killed a wonderful thing." His father made fun of him for running away from his brother. Then the boy went back to his brother who told him not to run away as it was not dangerous.

As they took the meat to camp, the old man told the young one to leave it outside, since they were afraid of it inside. A little distance from the camp he hung up some meat on a tree, roasted some, and ate it with his brother. One rib was eaten by the little boy, who went to his tipi. The

[1] These are Hidatsa words, (t)sakíts — well, good; ohohó is probably meant for an exclamation of thanks.

young man called him, saying, "They don't want any meat in there," but he did not listen, he wanted his parents to eat meat. They would not taste it. "I'll get angry and go home with this young man," he threatened. Then both tasted it. The little boy said, "This tastes better than eagle flesh." After they were full and had done eating, they took the sinews of the deer and made a bowstring. They tied them to a tree on each side to stretch them. The man made a few arrows for himself. After he had fixed the arrows, he told the boy to go out and get things for the old man to eat. "It is late to get some birds; just early before sunrise is the time for that." The young man said, "We'll try anyway." He killed a young rabbit and took it with him to the place where the birds had been caught before. In a little while they heard something coming. The young man reached out and took him by the legs and into the hole. He fixed the rabbit well. Still another bird came. The boy said, "I'll catch it." "Don't catch it, I'll do it." Still the boy reached for the bird and it scratched him through one of his fingers with its talons. The young man then helped the boy and they caught the eagle.[1] The boy jumped out and went home. Before he got to camp he turned back and went to his brother again, who said, "I'll cure you." They went to a creek and he fixed up ten willow sweatlodges as quickly as possible. The old man helped. He took the boy inside. After he was through with him, they took him out and he was as well as before. Before the sweatlodge his arm was swollen. This boy's father had always lost his children at this little boy's age, though he had had many boys. This one was saved. Inside the sweatlodge the young man took bear-root and rubbed it on his arms. After he came out of the sweatlodge, the parents were happy, for the young man was the first to save a child for them; so they liked him still better.

The party that had left the young man stole many horses from the enemy and got home with them. They rode through camp with these horses. The people stood together and Black-elk's wife was gladly expecting her husband. Black-elk's father also came up and asked White-mountains where their husband and son was. He said, "He returned from the party long ago." Black-elk's father went home and they gashed themselves, thinking he had long been dead.

Black-elk and his brother went hunting and when they came back with meat, the young man would cry out and the old man would hear him. He was there so long he was not homesick, but one day when they sat down the little boy said, "This is the day you came here." Then the young man recollected his past and thought of his home and how he had cried from

[1] Cf. Grinnell, p. 100.

homesickness. The man said to him, "One day you'll get home to your parents." These people used to eat birds before the young man came, now they had given that up and ate buffalo and deer. He stayed there throughout the winter. In the spring the old man said, "You may go home now." The boy wished to go with him. The old man said, "Take your knife and split the skin of the little boy's feet and hands in two. When you do that, tickle him to death." The young man said, "It's not good at all." "I told you to do it, go ahead." He tickled the little boy to death, then they took him by the hair, shook him, and flayed him. They threw the skin at the bottom of the curtain, and a little boy was inside the skin and sat down. The skin itself laughed and was crazy, the boy acted sensibly. "Leave the crazy one here and take the good one with you."

Early in the spring the old man told Black-elk to go home and take the boy along. He told him to get four sagebrushes. He brought them to his father. He had lots of feathers which he carried on his back. He took his brother and made him sit on top of the feathers. "Take the sagebrush and place them in the direction where you are going." He did so. "When you take the first step, close your eyes and the little boy will tell you the rest." He set out. He closed his eyes till the boy told him to open them. Then he saw that he was in another place with a big camp there. He was on a high hill, looking toward the camp. While they were seated on the high hill, they saw a person on a high hill across the river, now standing, now seated. Above that place on the flat he saw another person walking about. The old man had told him, "On the river there is a big camp in a line and the farthest one is your camp." "We'll wait till it is dark," said the young man. They watched the man across the creek. Way on toward evening he came to the farthest camp up the creek. Afterwards the one on the flat came back and went to the same camp. The one who went out for a a vision was his father and the one on the flat was his wife, she was also seeking a vision. About dark, they started to come to the river. When they got there the little boy asked, "How shall we cross?" "Get on my back." They walked on the water and came to the camp. They built a fire, but it went out.

Black-elk's father thought his son had been killed, that is why he went out on the hills. They had a very heavy snowstorm. He came back to the woods. It was early in the spring. He got under a tree, where it was dry. A bird on the tree sang three times and the fourth time it sang a song of rejoicing. He came back home then. Black-elk came to the farthest camp with his little boy, stood outside, and called his mother twice, but she did not answer. His father said, "There's someone outside calling you 'mother,' it sounds like your son." She did not answer. She thought,

"I think my son has been eaten up by the wolves." Black-elk came in and asked his father and mother to build a fire. Black-elk's wife was there and waited for the light to come so that she might see the young man who had called. They made a fire, then they got up and put their arms round him and kissed him and the little boy. Then the father went out and sang the song of rejoicing sung by the bird. They gave him corn balls. The little boy said, "Don't eat much." He wanted some of it himself.

After eating they went to bed. The little boy slept with Black-elk's father. That night Black-elk told his father to cry out and call all the people in camp except the men who had run away from him. He was going to give to the former feathers he had brought. So he sang the glad song and the people came out. He made them sit in a circle and gave the feathers to the people. "I'll tell what sort of a trip I had with those six men. I started from camp and on the fourth day White-mountains told me to turn, that he had forgotten his medicine. I told him then to wait for me there, but they went on. From there I turned back and got his medicine and returned where I told them to wait. There was a little snow, so I could tell their tracks. I followed them that night and the next morning too. That night I still went on and I was almost tired out; I used my bow for a cane. I broke the bow, then used my arrows and broke them, I could not walk further, I had to crawl on all-fours to climb a high hill. From there someone got me and took me to camp." Everyone blamed White-mountains because he had given the young man plenty of trouble.

White-mountains' wife wanted to go out too when the crier made his announcement. White-mountains forbade her. "If you go, I'll divorce you." She said, "You can do as you please," and joined the big crowd. Black-elk was her sweetheart and they liked each other very much. In the big crowd he said, "When the six men go on a war party, don't go with them." White-mountains heard it and said, "We slept with different visions, so he can do as he pleases, and I can do as I please." Black-elk gave ten feathers apiece to the men and three apiece to the woman. He had plenty left over. He gave the men ten more and the women three more apiece. This White-mountains' wife came back with six feathers. When she got to camp, she gave these to her husband. He took out his knife, cut them to pieces, and threw them into the fireplace. Then he kicked his wife and knocked her over. She took her blanket and walked straight to Black-elk's camp, stood outside, and called Black-elk to come out. He came and took her inside. He had her for his second wife. These two were the best-looking women in camp. That morning Black-elk's parents bought a tipi and put it up for him. After the feathers had been given away, all the people brought corn and corn balls, which they piled

up near his place. He took a big bag, filled it up, packed it, and was going to take his brother home. He took four bushels of ground-cedar and laid them apart towards the place where he was going. He stepped on the first and closed his eyes and on this bag his brother sat. After a little while the boy told him to open his eyes and they were where they had started with the sagebrushes. The crazy boy came running out of his camp to the brothers, took their corn balls, and ate all he wanted; he did not give any away. Black-elk said to the old man, "Father, I'll stay with you for four days." After four days he took more feathers and went home.

White-mountains gathered young men together again for a war party and left camp. He started out, and that was the last ever seen of them. The other people blamed it on Black-elk. Black-elk's father heralded through camp, "They gave Black-elk trouble first."

The Shaman who looked for the Drowned Crow.

The people of my father's age[1] went out toward the Flathead, killed some of the enemy and brought lots of horses. They came to the Yellowstone above Deer-head Creek. The water was deep. They had to swim the Yellowstone. There was driftwood there. Some got across below the driftwood and some above it. A young man swam a little distance above the driftwood, then he suddenly stopped near a bank. His companions were already across. He backed away from the driftwood. The others thought he did it on purpose, that he wanted to circle round. "Dear men, I am being taken away," he said. They thought he was only joking. He continued, "It is nice to be alive, but they are taking me now." Then they knew it was true. They ran to his aid, but he went fast to the middle of the river. He spoke no more. Their horses got scared, they could not get any closer. Warm-blanket climbed from his horse in the water, and taking his knife in his mouth swam toward the young man, who was as though standing up, with the water up to his waist. He got close to him, then the young man disappeared under the water. Warm-blanket felt round but did not touch anything at all. He turned back. When he got close to the bank his legs got paralyzed. Some others swam towards him on horseback and saved him. His abdomen was inflated. They put him on a log and sat on top of him to make him vomit. What he vomited was like fine black coal-dust. They could not do anything, so they went back. They camped at the head of the Lodge Grass. All the people had heard about it. A man named Has-medicine-thunder announced, "I'll bring

[1] Grandmother's-knife was the narrator.

that young man back." The victim's relatives gave him horses and property. They took him to the place where the young man had disappeared. Four young men who knew the exact place went with him.

After eating the medicineman asked for the exact place. "Over where the ripples are the finest." He rubbed himself all over and took a young willow. "Don't look at me, I'm going." They could not help looking at him. He whistled upstream, then downstream, then walked on the water, which was just up to his ankles. Near the middle of the water the young man had been taken down. This was before noon about ten or eleven o'clock. He stopped and whistled upstream and downstream, then disappeared under the water. They waited for him but he did not reappear. The sun was low and his companions thought him dead. Some began to cry. Suddenly, they heard a whistling sound in the water and suddenly he appeared where he had vanished, walking on the water as before. He brought back the necklace of the lost man, also one of his legs, the flesh of which had all been eaten up. This was his story: "I came to the place where he had been taken. 'We knew that you were coming for him, but you never came (i. e. came late). Another one from near Miles City came; we gave the body to him, and he ate it. We waited a long time, it is your own fault.' A big turtle was lying in the tipi. 'That is the one that captured him.' They gave me the necklace and leg and I have brought it back." In going out he took a willow and brought the turtle with him. He touched the turtle with the willow, saying, "This fellow is treacherous." He struck the turtle with the willow, which belonged to the thunderbird, and its hind legs were paralyzed. Whenever he used the willow against anyone, it was like striking with lightning.

One winter the people went on the warpath. Towards evening the Flathead were sighted. The Crow were afoot. That night they made a raid. This medicineman was shot in the abdomen and his spine was broken. Someone said, "You have power, help yourself in some way." He said, "Take the hide of a young buffalo and wrap me up in it. Throw me into the water where there is no ice. If you shall do that, I'll overtake you in two days." They would not do it. "You are not dead yet; if we threw you into the water, it would not look well." They took him up to a high point on a rock. There was a crack in it. They put him there and went off. Where they left him the crack got larger and a big spring came out there. There is no telling how far the hole went down. He died there.[1]

[1] This was called a true story (barē' tsiwetāre).

The Woman-Snatcher.

At one time women would go to the woods for firewood but would never come back. Looking for them, people would find arrows through them. There was a very tall, large left-handed man. He was a wanderer, who went from one place to another and slept on the prairie. He looked out for women and when they went for wood he would ravish and then kill them.

A young girl went out and never returned. They found arrows through her. When they came up to her, she was still breathing. They asked her, "Was it an enemy?" "No." "Name the man." She named him and told how he had ravished and then shot her. "All women who were lost before me must have met the same fate." They picked her up, and she was dead. Then they knew. This man would never let his arm down, they were afraid of him. The men all came together and had a council. "We'll ask the Big Dogs to have him join and thus we'll be able to trick him." The rest agreed that it was a good idea. The Big Dogs asked him to join, and he consented. Four very strong persons in the society were to be his particular friends. They announced to him, "These four will be your particular friends. There will be five, and you shall decide about moving camp for the rest of us." The four men fed him and he was well pleased. Once the four were together. "Now when we move camp we must trick him." They gave orders for the camp to move. The people moved. These young men had their knives and guns concealed in trees close by. The five stayed till the camp had moved. After a space of time they also started. One of them said, "Let us all hug one another round the neck." "Yes," they said. Two were to seize him in the middle, two round the neck. Those on the side were to let go and catch him by the legs. They had their arms round one another's necks and walked thus. One man caught him by the wrist, another by his other wrist. "We have got him." Then those on the side caught his legs and threw him. Then they shouted, "We have captured him." All the young men ran up. They shot him with guns and arrows. He did not care. He said, "If you ever let me go, you'll all die." They took their hatchets, struck him over the head and shoulder, and made a little hole in the back of his head. They kept on hitting him with the ax. They broke his neck, and cut his back in two. His spine was made of one of these young cherry trees. They cut him up fine and burned him up.

The Wicked Brother-in-law.[1]

There was a very large camp. It was winter and all the lodges were covered with snow. There was a family there consisting of a woman, her husband, her husband's brother, and her husband's sister. This woman would shut herself in and go out by the smoke hole. She would catch cottontail rabbits staying at the top of trees, then she would bring firewood, roast her catch and let her husband, her brother-in-law and sister-in-law eat. Both in the evening and the morning she would go for firewood.

One day her brother-in-law thus spoke to his elder brother, "Kill your wife and we'll eat her." "Don't do it, there is nothing the matter with her, she is providing for us," said her husband. Once again the woman had gone for firewood and was bringing a cottontail. The one who wanted to eat her was there. Her sister-in-law was crying when she came. "What is the matter?" asked the woman. The girl was crying, "My elder brother wants to eat you," she said. "Very well, what did your (other) elder brother say?" "He would not have it." "Let us go." They reached her lodge, she put the firewood inside and roasted the rabbit. After a while she gave them to eat but to the one who wanted to eat her she gave nothing. Then she said, "There is nothing the matter with me, I wish to live, I am going away. There in the direction of the door is a high hill, I'll be on top of it, I'll look the other way."

She took her firewood to this hill, she looked down, the grass was all yellow, there were plenty of deer. There was flint there. She kept moving downhill and got to a willow tree. On the south side she cleared away the grass, with a part of a tipi cover she made a shelter. She took her husband's flint and made a big fire. At night she lay down there with her sister-in-law.

In the morning when they woke up, she said, "I'll see how I can get these deer." She bade her sister-in-law stand at the mouth of the creek, she herself went to the other side of the bend. One deer slipped, its hind legs went apart, she took her ax, struck it on the head and killed it forthwith. Then she dragged it close to their home. Then they butchered it. She scooped up blood in her hand and drank it; she also made her sister drink. They took the manifold and put into it what was left of the blood. This deer was exceedingly fat.

"I'll see whether your elder brother is still alive," she said. She roasted the deer's legs, then when they were cooked, she said, "I will see your elder brother." She went, carrying the meat under her robe. Then when she

[1] Translated from a text.

got outside the lodge, she called her husband. "Hē," he replied. She came in. He still had a little fire, she built it up again and gave him some of the blood to drink which she had brought. She had made some of it into a pudding and gave him to eat. She also gave him the roasted food to eat. "Beyond, on the other side, there is no snow, you are having a hard time of it. I'll take you there." "Go into the smoke hole of those closed tents," said he, "untie the parfleches and bring bows, arrows, and powder." He told her to bring a knife and a file too. She brought them and put them outside and put a rawhide on top and laid comforters on top of the rawhide. She pulled her husband out and made him lie down on the rawhide, with the bow by his side. Over the snow she dragged him away. She got to the hilltop. It was getting dark. She came fast downhill with him. Then when she came toward her sister-in-law, it was light by the fire. She saw the girl crying. She loosened her husband and dragged him to the fire, roasted food and gave it to him to eat. At night they lay down and slept. The next day they woke up. This woman was skilled at everything, her name was Turtle-woman. This is a true story.

The next day when she awoke the deer were lying again all white where she had seen them before. Where she had bidden her sister-in-law to stay there she again killed one. The rest ran away. They dragged this deer and took it to the shelter, where she butchered it. Her husband was very glad. "I am going to live," he said. "If your younger brother had not wished to eat me, I should have brought him here too, and he too would be alive; as it is, I have killed him." "He was crazy and you have killed him," said he. Then this man got well. He walked slowly with a cane but he was well. "You are a man, stretch yourself," said she. He rose and stretched himself.

She had only a little meat when they woke up. Where they had killed deer before there were plenty of elk. The man crawled, till he got to a good place to shoot from, there he sat down. He held his gun. "I'll go and make them slip on the ice," she said. Then on the other side of them she took them. They slipped on the ice, a big female fell down. There was a shot. She looked: her husband had killed one. When he had killed it, he said, "Go and bring a knife." When she gave it to him, this man butchered. When they had done butchering, they hauled the meat towards their shelter. With her sister-in-law she owned a big kettle she had brought the last time she went (to the camp?). They boiled the young animal; since there was no snow where they lived, it was exceedingly fat.

This man had been eating and was well. He went out hunting and would always kill game and bring some home on his back. When he found crooked bones, he brought them and made saddles out of them, though they

had no horses. They went round and after a while they found many owner-less horses. The snow of the snow-covered tents was all gone, they took possession of them. The little tents had fallen down, the big ones were leaning toward one side. It was spring. She made a very small elk-hide tent. "Let us look for the camp," she said. They moved. Somewhere they got to the camp. "We were snow-covered, the people are surely all destroyed, we alone are living," they said. The people cried. Many close relatives had perished. They cried bitterly. Going about, they found the horses of the dead people. Here a man was heralding:[1] "Move towards it, make a covering for everyone's relatives!" They got close and pitched camp. "Come out, go!" they said. They went. The smaller tents were lying on the ground, the big tents were sagging and some had fallen down. They got there. It smelt very badly. "Go, you need not take them back, don't take them back." They went away for the odor was terribly bad.

The Faithful Mistress.

A great many young Hidatsa men came over here on a war party. They came upstream. It was in the fall, the leaves were falling. Up the Musselshell, where it comes from the mountains, they killed two enemies and set out for home. They came to the site of Billings, where the pine trees are on a hill. They saw a number of people and ran towards them. They killed three. A young man named On-top-of-the-bull (Tsīrup-ā'kɛrec) got his shinbone broken. They dragged him to the wood opposite Billings and the war party stopped there. "We had better stay here with him, and in the spring we'll make rafts and go down the river." But the winter was too long and they decided to go home. "You had better leave me, you can't help me, you had better go home." They had plenty of buffalo and made a hut of hides for him. They filled a paunch with water and brought plenty of firewood, giving him the long hooked limb of a tree and telling him to hook the firewood with it. They also left an abundance of bullets and powder. The wounded man had a boy brother. "Go along, so your parents can see you, they are poor." The boy set out but returned to his brother. Instead of going farther be began to cry. "If I leave my brother while he is still alive, I'll never forget that. I will not go, I'll stay with him." So his comrades gave him too ammunition and said, "You are able now to kill game for your brother." He came back and his brother asked, "Where are the rest?" "Rather far." The boy built a fire and did what he could. When the war party got home, they told how the man had

[1] The rest of the tale is not very clear.

his shinbone broken and that the boy had stayed with him. The Hidatsa chief had two wives, the younger one was good-looking. She was the mistress of the young man left behind. They told her how it had happened. She made her moccasins without others noting it. She made plenty of corn balls and hash and concealed the food in a cache. There was a young man in the war party who was an honest man. One day she sent for him and he came. "Is it possible that I could get to his place?" "If you don't freeze and don't get killed, you can get there." "Tell me all about it." "When you start you must go upstream. Up some distance the river splits, one side is the Missouri, the other the Yellowstone. You have to go on the east side of the Yellowstone. After you have gone a long way, you'll see land covered with a few pines. When you come to this place, there is another river that flows into it, the Powder, you must cross it, and go across the ice in the Bad Lands, then come out on the flat. Then you'll get to another river, you'll have to cross that too, the Tongue River. Keep following it. Go up a considerable distance and you'll see a peak (the site of Forsyth. You will come to a small river there, that's the Rosebud. Keep on up the big river." He was drawing it on the ground while telling her this. "When you pass there, you'll get to a big flat. As you come here, the valley gets narrower; you must go on. When you pass the narrow place, there will be a big flat again. Come out and you will get to a high bank with a great many pines. Don't go on that place, but keep on the ice and land when you can. You will have to cross a river and you will see a big rock. It is a big river that flows into the Yellowstone, there is its mouth. The country is all flat. Towards the mouth is a pointed rock, facing the mountains. This big river is the Bighorn, the other is the Yellowstone. When you pass it, go upstream. It is a good road all the way. You will come up to a point in the hill. There is a big bend in the river. Look round and look up the river for a narrow place in it, then you are close. Go through the woods. When you get there, you will find at the river point a big rock. Climb it and look upstream; then you will be close (Pompey's Pillars). Go up a little stream, Pryor Creek. Then you'll get to a point, cross again, and keep on the other side. One side is high, the other low. You must go on top of the flat. Look upstream, then you'll see a big valley. Then if you see a big clump of trees, that's where it is. If nothing happens, you'll get there. It is a great distance."

She set out and got to the Yellowstone confluence. She followed the Yellowstone and came to the first place she had been told about. "This is the first place he showed me." She came to the Powder River, she crossed it on the ice and continued up. She came to a flat and to another river with trees. "This is the Tongue River." She went upstream to a point.

She thought this was the site of Forsyth. She came to the flat she was told about and to the rock. "This is the one," she thought. She passed the place and looking up saw hills with pines. She came to the place. She went on the ice and came out on the flat. "This is the Bighorn River." She thought the place would be close. She climbed a hill and went upstream, coming out where she saw a big bend in the river. "I was told when at a narrow place, I should come to On-top-of-the-bull." She was not thin, she was just as stout as ever. She went downhill and through the trees of the flat. She came to the site of Pompey's Pillars. She took out her corn and ate. The sun was very low. She went up some distance and stayed for the night. The next morning she came to a little creek. She thought this was the Arrow (Pryor) Creek. "You must be the rock, I'll climb up." She got on top and saw the land, where one part was high and another low. "I've got to him now." She climbed down and went on the ice. She came to a narrow place, crossed, and traveled on the flat. She took a seat on the high rock. The sun was low. She saw the place with trees, where he had been abandoned. She climbed down, it was already dark. "I wonder whether he's dead or alive." When it was dark she came to the place she had been told about. She could not see far. She sang. The boy happened to be out for firewood and heard her singing. He came in. "Brother, I heard someone singing." "There's no one nearby." She drew closer, and now both heard her. The boy went out and by the voice he knew it was a woman. He told his brother. "It must be a ghost." When she was closer they heard it was a song about the man. "Sit down, it must be a ghost." Coming close, she saw the smoke coming from the smoke hole, and knew they were alive. She came singing to the door. She said, "On-top-of-the-bull." "What?" "Are you still living? I have come to you now." "Come in." He saw it was his mistress. "Are you the same one untransformed?" "Yes." "You must be a ghost to come and visit me." "No, I am a person." She brought in her pack, also tobacco plugs, and corn balls. Both brothers ate of the corn balls. She brought a pipe and the young man smoked. "My leg is not very bad any more." It was still half a moon before the breaking of the ice. The young man said, "When the ice is gone, we'll make a boat out of a buffalo hide."

They made crutches for him. The young boy went on the flat and saw lots of buffalo hunters. He told his brother. "If they move camp and come here, they will destroy us. Go on that high place and watch them. If they come, conceal yourselves." The girl refused. "I have come a long way to see you and shall die with you now." He sent the boy to the high place to watch the camp movers. They camped above them, some distance upstream. After a while he saw the buffalo hunters going home. "There

are no more hunters going out here, they are going home." He told the boy to get a rope and catch some of their horses. He took the rope. When they started, it began to snow. The young woman and the boy got to the hostile camp early. They had lots of horses. It was snowing and the buffalo horses were covered with blankets to keep warm. They took two saddles and brought the herd of horses to the young man. They fixed up a saddle and the man rode one horse, while the woman rode on the other saddle, and the boy bareback. "Follow me," said the man. He took the lead and drove the horses ahead, passed through the site of Billings, and went on the flat. They got downstream. The snow stopped. The tracks were covered with snow, and the enemy did not know where the tracks were. They kept on this side of the river. The ice was all gone. They came to a camp of their own tribe, and slept close to the camp. "I'll wait here, let the woman look for my folks." They came to camp and heard someone crying. It was On-top-of-the-bull's father, naming the girl and his son, as well as the boy. "That is my father, let us meet him." The man saw him and stopped crying. "What kind of people are you?" "I am your son." "Is your brother dead?" "No, he is there, he can't walk, but has come. We have brought horses. Take us to your tipi." It was a joyful meeting. They had something to eat and carried some food to On-top-of-the-bull. There was a pinto in the herd, a good horse. The girl brought it. The next day they were going to make a display. They passed through the camp, the girl's husband looked and saw them. They gave him the pinto. So when they were through the chief called the three to him. He fed them. "This girl is in love with you and went to see you; besides you gave me a fine horse. It is well. I have no bad feelings against you."

The Man who rescued his Brother-in-Law.[1]

There was a young girl whom young men wished to marry. She always refused. There was a war party, which her brother joined. It was destroyed by the enemy. The girl said, "If anyone brings part of my brother's body, I'll marry him." The young man came to her. "Did you say that if any man brought part of your brother's body you would marry him?" "Yes." "Well, I am going." He had moccasins made, got plenty of arrows, and started. He got to where the war party had been destroyed, hunted for the body, but could not find it. He thought they might have dragged it to their camp. He searched about, but found nothing. He

[1] Cf. Dorsey and Kroeber, 261, where the hero only recovers the corpse. For a closer parallel see Kroeber, (a), 123.

came to an old site, looked round, and saw signs of a big dance, but not of the boy. He followed the trail of the moved camp. He thought, "I'll try to get the scalp if they have it." He came to a knoll and sighted the camp. He stayed till night, then made his way to the camp. There were four circles of tipis. Right in the middle they were having a Sun dance. He went up. There were a great many people there. He was not noticed. When the songs had been sung, he heard a moaning sound. Looking up, he saw a person tied with outstretched hands to the center pole. "That must be he, I'll get up there." While the dance and singing went on, he climbed up to the captive. It was the boy he was looking for. They had pierced the bottom of his thumbs and the tendons of his ankles; thus he hung from the pole as an offering to the Sun. "Are you still alive?" "Yes. Who are you?" "I am So-and-so." The dance ceased. Nobody was around. He tried to hide as best he could, and no one saw him. He carried the victim through camp. When he had got to the east circle, an old woman saw him. She said, "Two persons who are packing each other are going away." Thus she gave the alarm. Both were captured without any shooting. The enemy looked at them and recognized the Sun-offered youth. They brought both of them back and took them to the chief's tipi. An old woman in camp who spoke Crow was used as an interpreter. She told the captives: "Tomorrow they will place four skulls on the ground. You will have to step over the four buffalo skulls and if you don't slip you may take the boy home. If you slip on one of them they'll kill you." The next morning all the enemies had their guns and arrows ready. The skulls were placed on the ground. The boy put a plume on the back of his head. All were in line. The young man began to sing. They had placed the skull a little beyond the reach of a man's natural step and as he had something to carry in addition, it was a hard task. The youth sang a song and passed the skulls without slipping. The interpreter said: "Wait, the chief will allow you to kill his father. He says, "'Let that fellow kill me: if I die a natural death, it is not good.'" He stopped and the old man put on his best clothes and straddled his horse. He wore a bonnet. Everybody looked on. The young man waited for the chief's father and shot him clear through, then he jumped on him and struck him. He got his bonnet and his scalp. He was told not to take his coat.

Then the two Crow men were told to go home. They kept going. They climbed a little ridge outside the camp to see whether the enemy were following him. When they were out of sight the two young men ran in the opposite direction. There was a badger hole there. He put his brother-in-law inside and followed himself. The enemies came in pursuit. They looked or them but could not find them. They returned, saying, "We thought of

killing him, but he has got away." At night they got out. The young man carried the boy to a creek and took a drink. "You are heavy, it would not look well for us to carry each other. Stay here, I'll try to steal some horses." He went and found a big gentle horse. He went into a tipi and found a saddle and saddle blankets. He stole these too, got back to the horse, saddled it, and returned to his brother-in-law. He put the boy on his horse, rode behind, and got away. After a long while he saw buffalo, killed one, built a fire and ate. He killed another buffalo before getting home and again they ate. His brother-in-law felt better now. He used fat and doctored his wounds. They reached camp at night. They heard mourning at the edge of the camp. "Brother-in-law, wait here, I'll see your sister." When he got close he was heard calling his name and her brother's. He went up to her, "Stop crying, and come over here." "If I stop, what can you do? I'm crying because my brother and the one who went for him are gone." "I am the one who went, I have come back." "Have you brought part of his body back?" "Yes." "What part?" "I brought all of his body back, packing it on a horse." "Is he alive?" "Yes. He is over there. Let us go and see." The boy sat down. She embraced her brother. They put him on the horse and brought him home. The young man married the girl now.

2.

Long ago some Crow Indians went on a war party. This happened about the time of Two-faces, Dū'riac, and Plays-with-his-face. In the camp there was a good-looking girl. The young men wanted to marry her, but she did not want to marry any of them because she did not want a child. Her brother was on a war party. He got to the enemy to steal horses. The Sioux took him captive. They were going to put up a Sun dance and offer him to the Sun. The party returned without the boy. The girl went out for several days to get a vision. She did not come home for several days, then she told the Crow men, "Many of you have wanted to marry me; I always refused because I did not like to have a child since it is too dirty (she meant the task of nursing). But if anyone brings a finger or any other part of my brother's body, I'll marry him."

No one went after the boy. There was one young man in camp who had no parents and no one to take care of him. One poor old woman living in a tipi by herself adopted him as her grandson, and they lived together for a while. They had only three horses. When the people moved, they had one horse to drag the tipi poles, the old woman rode the second, and the boy the third. When there was plenty of meat, the boy would walk and they

would pack it on his horse. One day this orphan decided to go after the young woman's brother. His grandmother did not want him to go. "Don't say it again," she urged, but he insisted. So she made him some moccasins, and he set out. He reached the Sioux camp. He got there. The next night he sneaked into the camp. In the center there was a Sun dance structure. In the middle of the lodge was a pole sticking high up and they had tied the captive there in the sign of a cross, way up in the air. The Crow sneaked in and was wondering how he could save the boy. Towards morning he left camp, went further away, and hid himself. The next night he sneaked in again. He came up to the lodge where the boy had been placed beyond the leafy roof. Large poles were leaning against the shelter. He climbed one pole. While they were singing and beating drums he climbed farther, then when they had stopped for good, it was night. He reached the boy and said, "Brother-in-law, I'll take you home." "I don't believe you can help me, I am completely exhausted." He persisted till his prisoner believed him. Then he freed his arms and legs and carried him down. There were four circles of tents around one another. He went through three circles. In the fourth circle a woman came out and saw the Crow carrying off the boy. She called aloud, and everyone came. They caught both of them and took them to the chief's tipi. All the men came out and surrounded the big tipi, watching all night. They unstaked the tipi bottom and raised it to look at the Crow Indians. They thought it over; some wanted to kill them, others not. The chief said, "We had offered the boy to the Sun, but the Sun has saved him. We might get into trouble, so let us send him home." Other chiefs tried to take seven buffalo skulls and let them walk over these. If they should stumble, they were to get killed: if they did not, they should be allowed to go home. They took seven skulls. Away from camp they placed them about a yard apart; they painted the forehead of the first black and of the last red. Every man had ammunition ready to kill both captives. The young man stepped on the first skull and every Sioux made a noise. While the boy was tied to the poles, the Sun had adopted him, and he told his brother-in-law to tie a plume to his head. So he now had a plume on his head. Everyone made a noise to make him nervous. He walked straight to the second last skull, where he moved a little but got through without trouble. Then he carried his brother-in-law over a hill. There was a coulée with a deep hole, where he placed the boy, covering him with thistles and with the plume sticking out. He himself lay down flat near his brother-in-law. While he was going over the hill the Sioux talked it over. They thought they would kill the Crow Indians anyway. They pursued them, but could not find them. That night they went homeward. The Sioux passed by without seeing

them. When the Sioux had returned, the young man went back to their camp, where he had left his gun and knife. He got them, cut two horses and two mules, and brought them out of the camp to the place where his brother-in-law was. When he got there he was going to let his brother-in-law ride one horse, but he was too weak to ride. So he made him ride double, but he was too weak for that. Finally, he made him ride in front while he was holding him. He tied the three horses together and led them homeward. About daybreak he saw five buffalo, killed one, butchered it, and took its fat and meat. He gave the boy four handfuls of blood to drink. They started out and rode all day. At night they stopped and built a fire. They cooked and roasted the fat. He took the buffalo skin and made stirrups and a soft saddle. He gave the boy four mouthfuls of meat and with some fat he greased his sores. They started out that morning and went on till the afternoon. Then they stopped again and built a fire. The young man told the other to keep the fire going. He was going to kill a buffalo. He killed one and took the meat and ribs to his brother-in-law. They roasted the ribs and after they were cooked they ate. He told the boy why he had gone after him; that his sister had said, "I'll marry anyone who brings back any part of my brother." He gave the boy the four horses and mules he had taken. "I'll take one mule and a horse," he said. His brother-in-law said, "We'll stay here several days. If anyone is close, tell us, so we'll know." They stayed there a few days. The young woman dreamt and said, "Tomorrow night or the next night I'll see part of my brother." Everyone knew about it. The boy was feeling better. They were going to start. They cooked and the man made his brother-in-law a soft padded saddle. Each rode his own horse now. The young man led two mules. They went further. About noon they stopped and the boy told his brother-in-law to look at the sun. He did so. They saw sun dogs changing about. The boy knew what was meant. "Let us go to the mountains not straight ahead and run from there." They looked down from the mountains and saw a Sioux war party coming where they had been. They came to the first coulée and found a good stream of water. There were buffalo there. They stopped. The boy held the mules while the young man killed two fat buffalo and brought the meat. They roasted it. The young man told the boy to stay, that he would bring his sister. The young man went to camp and heard someone crying away from it. It was his grandmother. He said, "I have come back, stop crying." She still cried on. He called her again. "I have come back," She looked at him, it was her grandson. She put her arm round his neck, and did not know what to do. The young man asked where the girl was. She told him. "Get her, I'll wait for her here." She went to the tipi, and found her there. She told her. "That

young man has come back, he wants you." She took her blanket and went out; she met the young man. He told her, "I have brought your brother back." She was eager to see her brother. They went there riding double. They ran fast. As they came to the coulée, it was dark. In the coulée it was light. They came up trotting along. She jumped off and went to her brother. She reached round his neck and was so happy she did not know what to do. They had plenty of meat and had a good time. The young woman ate all she wanted, then she was eager to take the meat home, so they packed some, but her brother wanted her to stay. She stayed and slept with the young man. He told her what a time he had had from the beginning to the end. Early before sunrise they started home. At home the old woman sang glad-songs throughout the camp. All knew that something had happened. As soon as she went through camp the young man shot off his gun and all three came running through the camp. (arétciwerā'kua is the name given to coming back from the enemy's camp.) The rest of the people were eager to see and hear what they had done. The man told them from beginning to end. While he was telling his tale, his wife cried over his troubles, feeling sorry for him. Then they got married.

The Sweater, the Sun-worshiper, the Feast-giver, and the Faster.[1]

A long time ago there were four brothers among the Crow who grew up to be men. One of them said, "We are going to do four different things." One was going to pray to the Sun. Every morning when the sun rose this man would make an offering to him. The second went out to fast and thirst. This man would stay out one, two, three, or four days. When he came back he only stayed in camp about ten days, then went out to fast again. The third one built sweatlodges. He called certain men to come in. He did this every day. When they were going to move camp, he went to the campsite and made a sweatlodge there once more. As soon as they were camped, he would invite men to the sweatlodge again. The fourth one gave feasts to his clan fathers (*ā'sa'kùa*) whenever he had deer or buffalo meat. He fed them nearly every day. The brothers worshiped in four different ways to see who would be wealthy and get along in the world.

Early one spring these four started. They kept on worshiping this whole summer. In the autumn when the leaves were falling, the Sweater (Awúcte) told a big crowd of people to have their children go out and get sticks for the sweatlodge fire. He told them that their children would grow up to be men and women and they in turn were going to have children and

[1] In briefer form this is a very popular tale. Cf. Lowie, (c), 56 and p. 254 of this volume.

would not lose any of them. When they had brought wood, they started a fire. He invited men to get into the lodge. In the first sweating they used four cupfuls, the second time seven cupfuls, the third time ten cupfuls, the fourth time uncounted cupfuls.[1] After that they raised the covers at the back door (*acú kō*). The man told the children to go to the sweatlodge and even some young men and young women also entered. "There is going to be a disease among your people. I am trying to help you so as to prevent it and not leave you to die, but to grow up." One man in the crowd always lost his children, so he could not raise any issue. One day he came up to this Sweater and told him his troubles; he had his infant boy along with him. He asked the Sweater to help him as much as he could so the boy might grow up to be a man. So this man told him to come to his lodge. This man's name was Running-rabbit. The Sweater swept out his tipi, and Running-rabbit brought his boy with him. He looked for bear-root and after making incense of it he put the child over the smoke four times. He named it Awúcda'kuc (Sweatlodge-he-very-often-makes). The child was a baby then. Running-rabbit said he would do everything to save the child; when it grew up, he was going to give the Sweater a horse. The next day they moved camp. Running-rabbit left the child on the old campsite. Another family found it and adopted it. The woman who found it was named Other-woman and was no relation to it. She took the boy home with her. The Sweater built a sweatlodge in the river, diving in to build it. He never missed a day, whether it was hot or stormy, without his sweatlodge. He had never gone on the warpath. One day Red-bear went on the warpath, and this Sweater was going to accompany him. Red-bear asked him what he was going to do. "I'll build a sweatlodge anyway every day while we are gone." They went and he built his sweatlodge every day. Red-bear liked him. He said: "You have done well, you have worked hard, I like you." They reached the hostile camp. Up a hill they went and made medicine. Red-bear told the Sweater that he would send him to the camp. This Red-bear dreamt about bringing a buckskin pinto and a mule pinto. The Sweater went to the camp and brought plenty of horses, and among them two pintos. He brought lots of horses to these men and they selected what horses they wanted. They all got what they wished, went back to camp for more horses, and ran away with them. While they were fleeing, the Sweater built a sweatlodge, then he went on again. The other people called him Awúctè (Sweatlodge-all-the-time). He brought a bay horse and split its ears. That was a good all-around horse for buffalo hunting and other purposes. He liked it well.

[1] This is still the normal procedure.

They got home safe. After a little while there was a big war with the Dakota. All the men from the camp were out fighting. In the meantime the Sweater made a sweatlodge, tying the split-eared horse near the camp. While he was building his lodge, all the men went out to fight. When he had done with his lodge, he got on his bay horse and went to war. He came up to the men and asked them, "Have you killed any enemies yet?" "No." On the other side there was a Dakota on a dark bay pinto and wearing a bonnet. When he came he drove back all the Crow. He struck them, then he would go back. One man said, "He is at the other end and we tell him easily." The sweater got there and saw this Sioux on his pinto. He was going to get even with him. The Dakota ran towards the Crow. The Sweater got ready for him, and as soon as he passed him, the Crow held his horse and his arrows ready. He caught up to him on the horse brought from the enemy. He took his arrows and shot him twice in the back. The Sioux fell dead from his horse. As soon as he fell, the Sweater ran and caught his horse, then he turned back, dismounted, and took his bonnet and his feathered stick too. He struck a coup, then turned back to the people. The Sweater thus killed the bravest of the Sioux men, so they went home. The Crow chased the Sioux and got lots of mules and horses. After a great while Red-bear went out on the warpath again. The Sweater went with him, so the rest of the people talked about this. They came to the Bighorn Mountains. There was a Sioux camp where Gillette now is. They reached it and started to make medicine, smoking roots. Red-bear sent two young men to locate the camp. These two men went over there, saw where the horses were, and got back. They told the rest that the enemy had a big corral with horses inside. Red-bear sent two more young men, the Sweater and Spotted-horse. They went to the camp, entered the big corral, and the Sweater got two horses, a pinto mare and a white horse with black ears, while Spotted-horse cut a pinto mare and a brown horse which had a feather tied to its tail. They put one part of the corral down and led the horses out. The horses inside followed and came out. Most of them, however, were tied inside the corral. They went out a little ways. Awúcte said to Spotted-horse, "I will cut all the rest in the corral. I'll go back. If they catch me, do not run away from me, but wait." Spotted-horse said he would wait for him till they caught up to him. The Sweater got back to the horses and cut off all the ropes, turned them loose, and drove them out till he caught up to Spotted-horse. They drove all the horses together and got back to Red-bear and his party. They brought seventy horses. That night they ran and the next morning they were still running. On the way they were going to kill buffalo. "You are going to kill a white buffalo (bicë'ictse)," said the Sweater. In the

afternoon they saw a herd and a white buffalo was among them. Spotted-horse got on his gray horse and chased and killed the gray buffalo and another with it. When they had killed it, he told the rest to gather chips and bring them near the buffalo and make a life-sized figure of a buffalo out of the chips. On the skin they kept the hoofs and the head. They covered the figure with the skin. At the head they burnt a little *isɛ́*, also at the back on each side. That day the Sweater did not build a sweatlodge. They talked to the hide and prayed to the Sun. The Sweater prayed for safety and told the rest he had worked hard to save them. There was a coulée near by with water in it. "There," he said, "let us stop and eat." They got home safely. When home they sang songs and went round the camp. The Sweater got to be a famous man, that day he was reckoned one of their bravest men. After he got home he made a one-hundred pole sweatlodge and told the children to get wood as before. But this time he invited medicinemen. He told the children to bring wood and beads to offer to the sweatlodge. They did this, digging a hole in the middle and putting offerings in the place of the rocks. There was no sickness then and many people had children and these in turn multiplied. This Sweater did what was right. He lived to be one hundred years old and then he died.

The Sun-worshiper would give anything he got to the Sun. After a while he made a willow hoop and tied four sharp sticks across with a handle. Those four sticks were painted black and tied on with buffalo-hair rope, and to each point an eagle-feather was tied. Sagebrush was secured between the sticks, and a square piece of blanket with a black circle in the center was tied to the handle by one owner. When they started to give a pledge to the Sun, they sang and started before sunrise. As soon as the sun rose the worshiper took the hoop outside, pointed it towards the sun and sang. After that he told people the enemies had come. He stuck the willow-hoop into the ground and told children to put a hand on it and to say that they would live long and would have no sickness and live well. In four days he said the enemy would come. On the third night he told the herald to cry out, "Tomorrow we'll see our enemy, get ready for them." Bārɛ́ate (He-makes-offerings-always) was the Sun-worshiper's name. On the fourth day the enemy came. The Crow were not ready, so they stole some horses. When the Crow chased them, the Sun-worshiper gave offerings to the Sun during the chase. Afterwards he gave feathers to the Sun. He had a roan horse, on which he went after the Sioux. When he got to the crowd, one man called for help. Because Bārɛ́ate had given offerings to the Sun, this man called on him for help. "I can do nothing for you," said Bārɛ́ate. He said to himself, "If I save all the people,

I'll give one hundred pieces of my flesh." These Crow Indians chased the Sioux back. Only a few horses were stolen. The Sioux were beaten back to where the rest of them were. Then the main party of Sioux drove back the Crow. Bārɛ́ate did not return and some said he was killed. He went into a hollow and stayed there. The Sioux tried to kill him. He killed two of them, one nearby and one farther off, and pulled the nearer one towards him. They killed Bārɛ́ate's roan horse. The Crow came, drove the Sioux back, rescued the Sun-worshiper and got him back. There was a big fight for a while. They killed eight Sioux and captured one woman and one child. No Crow was killed. They brought back the woman and the child. The Sun-worshiper painted a black circle on his face and on his nose a black spot. He sang a song of joy and acted as the "son" of the Sun. He wore nothing but a breechcloth and painted black stripes on his arms and legs. He had a pole and a scalp tied to it for a cane. He sang songs of joy through the crowded camp. The words of his song were: ahṓkāci, Thanks, very much! This man knew what was going to happen and everyone liked him. He was a renowned man. When anything was to happen, he told them in advance. After a while Bārɛ́ate went on the warpath and made an offering as before. In front there was a big hill. He had some boys with him. He took the hoop and went to the hill, where he stuck it into the ground and made medicine. Then he knew where the camp was. They were at the site of Dayton. He got there at night. There was a full moon, so the light was as good as in the daytime. The boys wished for a dark night, and asked Bārɛ́ate to make medicine so as to make it dark and enable them to steal horses. He bade one of the boys take water into his mouth and then sprinkle medicine on him (the Sun-worshiper). Soon a fog rose and no one could see well. They ran to the camp to steal horses. He told the boys to run into the camp and scatter out in going. There was a hill there called Apít-arawā'tce (Where-crane-sits). "Meet there," he told them. They went into the camp. Buxkác and Bārɛ́ate went below the camp; there were some horses there. They stole them and drove them to the hill. All came back about daybreak. They had asked the Sun-worshiper to help them out. He took four sagebrushes and when the sun was coming up he pointed one of them towards the sun and laid it on the ground. The sun went in, and it was dark. They got on horseback and fled. They got to the Little Bighorn, then the sun came up a second time. He took another sagebrush and acted in the same way. The sun disappeared again. At the cañon of the Lodge Grass the sun rose again. He used another brush in the same way. At the cañon of the Rotten Grass the sun came up again. He did the same way for the fourth time. The sun went back and it was dark again. They got to Soap Creek and the

sun rose again, and it was morning. They swam the Bighorn Cañon. All the horses got across. There were plenty of buffalo across, each took a horse and chased and killed some. They built a fire and had something to eat. The Crow camp was at the site of Plenty-coups' present camp at Pryor; they got there. Four or five days later the Piegan came and stole Crow horses. One man had a bobtail pinto stolen and he was crying for his horse every day. He came to the Sun-worshiper and asked him for help, laying his hand on his head. So Bārɛ′ate said, "Bring a willow stick to make a hoop, also a red blanket." The man brought a blanket from his lodge. The Sun-worshiper fixed it well, took a horse, and told all the men in camp they were going to catch up with the Piegan. He led the expedition with his hoop. Near the Yellowstone, there is a flat, he saw fresh horse droppings there. He got off and made medicine, took ashes and threw them towards the enemy. He was going to put them to sleep. He took his finger, placed it on his tongue, and extended it toward the sun. He made a circle round his face and though he had no paint on his finger he made a black circular mark thereby. He also made a black spot on his nose. He stuck his hoop into the ground, sang glad-songs and danced. He followed the tracks to and up the Yellowstone River. The Piegan made a boat to cross. The Crow caught up and killed six of the twelve Piegan. The six that were saved were naked. They got back all of the stolen horses. The six were killed while swimming the river. They brought all the horses back. The Crow Indians who got horses back stayed there overnight, saying they did not have far to go.

The Sun-worshiper captured two guns and one bow from the enemy. At the site of Livingston they had slept and on their return they slept there again. While they were coming towards it, they sang a song of rejoicing. On their arrival they danced. The Sun-worshiper sang so long that his voice was gone. They started and early in the morning they came home. They stopped at Rockvale and danced there again all night. Toward morning at the site of Plenty-coups' place they got home. When he was home Bārɛ′ate's wife gave birth to a boy; he named the child Áx'āc iɑxpā′-riɑc (Sun-is-his-medicine). Bārɛ′ate was like a chief and they wanted him to lead for good luck. One day they asked him to lead them to a new camp. He would not do it because his time had not come yet. Awúcte was never hurt in war but Bārɛ′ate's horse was killed once. Thus the Sweater was a little better off than the Sun-worshiper.

A big crowd of people were moving towards the Hidatsa. Half of them went to the mountains. These four brothers all went to the Hidatsa. When they got there Awúcte got married to a Hidatsa girl. From there they moved on to the cañon of the Little Bighorn. It was winter and they

had nothing but deer meat for food. This winter the Sun-worshiper had a child, a boy. The Feaster named him ā′sa'ka waxpàc (Clan-father-medicine). The people moved camp till they got to Pryor again. Those who had gone to the mountains got back and camped with them. All came together again. Red-bear got on a bay horse and took off all his clothes, painted himself with stripes, and had two wolf tails tied to the heels of his moccasins. As he went through camp he shouted, "We'll move towards the mouth of the Bighorn, and from there towards the Wolf Mountains, looking for meat and war." From there they went towards the Wolf Mountains and camped above, by Owl Creek. Red-bear came to Bāre′ate to see whether the enemy were close. The Sun-worshiper made medicine and found that nothing was near-by. He made another hoop and found nothing near-by. From there they moved to the site of White-man-runs-him's place. That night the enemy came and stole horses. The Crow chased the enemies but could not catch them. From there they moved to Lodge Grass below the site of Peter's place. Here Red-bear made medicine to take the lead on the warpath. So these men went. The Crow moved to the Bighorn and camped. At the Bighorn above the site of the Mission they camped. The Dakota stole horses. They caught them, five Crow were killed. They put up a big tipi, painted it with stripes and put the Crow bodies in there. *Awaxū′k'* is the name of a big tipi of this sort. At the headgate near the Fort Smith site they camped and fought. The men killed three more Crow Indians. The widow of one of these was called Crow-woman. She cut herself, gashing her head, and was bleeding all over. She cried going through the camp. She came up to the Sun-worshiper. Other people told her not to go to him, because she was bleeding. She came up to him and tried to touch him but people would not let her. She asked him for help and turned away crying. This side of Hardin at the Fort Custer site all the people were going to swim the Bighorn. They got there, the enemy stole horses again. While some were pursuing the enemy, the Sun-worshiper was among them. During the chase he got sick and the next day after he came home he died. He was ninety years old.

The man who entertained his clan fathers went out hunting every day. If he brought anything home he fed his ā′sa'kùa. He prepared feasts every time night and day. He hardly ever went on the warpath, never when he was entertaining his ā′sa'kùa. His clan fathers asked him, "What kind of a dream have you had to reach such a season?" They always wished for him to live so far (to a certain season).[1] After eating they would pray for him. One day he had a feast for which he called his clan fathers

[1] The stereotyped form of Crow prayer for long life.

together again. When he had done eating, one clan father said the young man was going to strike a coup, he wished for the young man to strike in his place. The young man answered, "If I strike a coup, I'll give you a horse." They were camped at the site of Aberdeen. There they had a fight. He struck a coup. They killed one Crow there, named Woman's-leggings (Bī'isā'tuc). They moved from there and had another fight on the Little Horn. The young man's white horse was killed. The Cheyenne killed it. From there they moved to the site of Packs-hat's place near the Rotten Grass Cañon and fought the Cheyenne. The young man had a sorrel horse with partly cropped ears. This horse was killed by the Cheyenne. From there they went to the spring near where Chatham's place now is. One day the Feaster went out hunting and brought in beef, prepared a feast, and called his clan fathers into his tent to eat. When through eating, one of them said: "I had a dream last night: a person stole horses and someone killed him and struck coups. I wish you to do that, my son." When done eating, he sang glad-songs. All wondered why he did that. Someone said, "He always feeds his grandfathers, that's why he did it." This man who dreamt was named Ten-bears. The next night the Feaster could hardly sleep and wondered why. When he was about to fall asleep, they heard horses snorting. He asked his wife to peep out. The corral was right in front of the camp. As soon as she peeped out, she saw someone stealing the horses. She turned round and told her husband about it. He leapt up and went out-doors with his gun. The horse thief had already mounted a horse and turned toward the man, but the Crow shot him. The enemy fell dead and the Feaster struck a coup and took his gun. His wife took the second strike. They dragged this enemy to the center of the camp and danced round him. A crowd of people were camped at Corner-of-the-mouth's crossing. The Feaster was called Barī'te (Hunter). He went out hunting. He got to the hills and killed a buffalo. While he was butchering, the enemy came, surrounded him, and were going to kill him. Then the other hunters heard lots of shooting, turned back and told the crier to announce that the camp should help the man. All the men got on their horses and went to where they were shooting. They rescued him and took him back home. A few days later he went out to hunt again. He saw some Sioux lodges, returned, and told his people. The Crow moved on some distance. One day Barī'te got on a high hill and sat down there to see where they should go. A fellow came along, named Buxká, who said, "Let us go on the warpath. We'll take about four men along with us. We'll sneak up on the Sioux and steal their horses." "Go and get ready, get your men. I am going to hunt, I'll get deer to feed my clan fathers first." Buxká got ready while Barī'te fed his clan fathers. These ate and when

they had done one of them said, "I dreamt of a bay horse with split ears and a feather tied to the end of his mane; get it." When the clan fathers had gone out, the Feaster told his wife to make moccasins since he was going on the warpath. That night the six men started out and crossed at the mouth of the Little Horn. It was dark when they crossed. They were to get to the other side to the site of Bentine. The Crow camps were toward the Bighorn Mountains. They were on a sharp high hill looking toward the Sioux camp. They had moved near the Custer battlefield site and camped there. One of them said, "Some hunters might see us." So they went off a little ways. Barī'te said, "I'll wish for something before we start out." He wished that he would safely take his men home and that he would give something to each one of his clan fathers. They set out for the enemy. When these men had moved out a little, they told Barī'te to go back to scout. So he went on a high hill and scouted. When he did so, he saw two men butchering. He went back to his party, and told them what he had seen. He said, "We'll kill those two men, that's what we're out for." They sneaked up to the camp. One man took a gun and shot one enemy in the back. As he fell, the other ran away and the same man killed him too. Barī'te struck coups and took a gun. As he dismounted he saw the Sioux horses run away. He got on his horse and captured three horses. One of these was a bay such as he had wished for. After the two men had been killed, Buxkác wanted to return. Barī'te wanted to steal more horses. So he went alone to the enemy's camp. Buxkác thought it over, at last he decided to catch up with him. Then all went to the camp. They stole sixty horses altogether, cutting out the best ones. They ran away with them. They crossed the river. The Sioux got to the bank but turned back there. The Crow took the horses home. The clan father came in front of Barī'te's tipi and sang glad-songs. Barī'te gave him two horses. Barī'te lived to be one hundred years old. This side the Old Agency there is a coulée called "Red-tipis-destroyed." When the people camped there Hunter was one hundred years old. Every time he moved his skin tore.

The fourth brother hardly stayed at home. He would only stay a day or two, then he went out again. One day this man went out. Near Fort Custer there is a bank. He dug a hole there and stayed in it. That night it was moonlight. He cried and listened, then he heard some Sioux above him on the bank. He saw their shadows and did not know what to do. They seemed on top of him. He did not make a move. That morning the camp was across the Bighorn, while the Sioux were on this side. He told the Crow, "Last night some Sioux were looking over at you. They might steal your horses, look out next night." This man came back that day. A crowd of men went out to watch the enemy. The man came home and stayed at the camp. People asked why he did not go with the rest of the

men. He said jokingly, "I'll stay home and catch one of your enemies." He stayed home at night. After that he went to bed, taking off all his clothes. He had a butcher knife and went to bed. (While at the bank he had dreamt of killing a man.) He went out to urinate. As he went out he saw a pony there which would not start off as soon as it was mounted. It was a bobtail sorrel. One enemy had tried to steal this horse, but it went backwards instead of forwards till it stepped on the tipi cover and tore it. This Crow saw the enemy, seized him and threw him off. Taking a knife, he stabbed him three times. The enemy took out his knife and cut the Crow's ribs. Then he threw him down. The Crow's mother heard the noise and jumped up with her hatchet. She smashed the enemy's head after he had just been thrown by her son. So this Crow was named Isa'-káxparapɛ'c, He-kills-with-his-mother.

They moved camp. Some days Kills-with-his-mother went out crying all day till morning. He went towards the Old Agency. The people moved there. Early that spring Kills-with-his-mother said, "Take me to war." One day he told the crier to announce a sham battle. When all had moved out they had the Sweater, the Sun-worshiper, the Feaster, and Kills-with-his-mother to lead in the mock fight. Kills-with-his-mother rode a black horse; he painted it with white stripes and himself all white. He made a lightning ring round his face and painted his spear white. He was the last man. After the sham battle all the men danced. The old men and women sang glad songs. The old man who sang for Kills-with-his-mother said, "You won't live long, have your sweethearts before you die." They moved camp and came this way. They were looking for a fight. Whenever they had a fight Kills-with-his-mother would catch up with the enemy and kill the last one,— then one after another. His mother carried his spear and Kills-with-his-mother made medicine. There was a corral near the camp and he made medicine and passed right through the corral without getting hurt as if nothing were there. He saw a big crowd of men and said he would take the lead. He made medicine. He started on the warpath, and stabbed enemies. The Crow took many captives. Kills-with-his-mother drove all the enemy back. When he got home, he was a distinguished man. The same father who had sung glad-songs before did so now, leading his horse through the camp. After that Kills-with-his mother was going to do the same thing four times. But before the fourth time there was disease in the camp, and he caught it and died. He was about forty years old then.

These four brothers all became eminent men. The Feaster got to be the oldest, the second oldest was the Sweater, the third was the Sun-worshiper, the fourth Kills-with-his-mother. All did well.

2.

There were four young men who had not yet been on a war party. They were all friends. Once they were talking together. They concluded that one of them should fast, mourn, and torture himself. The second was to do nothing but pray to the Sun. To the third they said, "You tend to the sweatlodge and pray to it." To the fourth they said, "You'll give presents to your *ā'sa'ke* and feed them." They said, "By this we'll find out who will be the biggest chief and live the longest." They started. The faster and torturer became a prominent man very soon. When he was very famous he was killed. The one who gave presents to the Sun became famous next and then he was killed. The sweatlodge-owner lived to a proper age, became a chief, and died. The fourth lived to be a very old man and was a great chief. The last one had the only very strong power. So this plan was kept up to the present time.

The Skeptical Husband.

Leaves-camp-all-the-time (Acdū'cite) was there. A big camp was going to move. He went off first to a mountain side and camped there. This man then went out hunting. While he was out hunting, his wife took a bag, went to a sarvis-berry bush, and picked berries. There was a thick brush a little farther on. She went there and saw a bear lying down. As soon as she espied him she acted as if she had not seen him. The bear lay there and she kept still. She got away. She told her boy to run home. As soon as she had done this, the bear jumped up and chased her to her camp. She stayed inside and the bear waited for her to get out. When her husband came back, he saw the bear sitting outside the tipi. He asked his wife whether she was inside. "Yes." He shot the bear several times and killed him. The next morning he wanted to go hunting again. She asked him to stay home because it was dangerous for her to stay alone. He did not listen to her but went off. She went to pick berries once more and saw a bear again. He chased her again and she went into the tipi. He stayed outside waiting for her. Her husband came back and killed him as before.

The next morning he wished to go hunting again. His wife scolded him but he went off. She went out to get more berries. She saw another bear. This time the bear did not chase her. That evening the husband came back and she told him she had seen another bear, so he went out and killed him.

One day some Crow hunters came, and she told them her troubles.

They said, "Move back to camp; there will be something wrong with you if you don't go back to camp." When her husband returned, she told him what they had said, but he did not believe them. Late that night they were sound asleep when some Sioux came, stole their horses, took them away, and then returned to the lodge. They sneaked up to the tipi and surrounded it. Then they reached under the tipi cover to see whether they could touch a woman (*bī'arūsacè* custom).[1] One Sioux touched her leg. He touched her from the legs down to her feet. She awoke but kept still, wondering whether it was a Crow or an enemy. As soon as she woke up, she awoke her husband. He did not care, thinking it was his comrades who were teasing her, but she knew it was a Sioux and was nervous. She trembled, while the enemy held her by the leg. She heard them whisper. They let her go. As soon as she was free, she got up and went under a pile of meat. She heard the enemies whispering outside the tent. She woke her husband again, but he did not believe her. She went to the rear of the tipi and peeped out from under the cover. They were not there. She went outside and reached in to get her boy, then went to the thicket where she had met the bear. The enemies were at the door, just wanting to get in. The husband still lay asleep. She went through the thick brush when her little boy woke up and cried. She scolded him and he ceased, but the Sioux heard it and said to one another, "There is a boy in camp, awake and crying." But already they were away in the bushes. Still Acdū'cite was asleep. At last he awoke and looked for his wife. She was gone. He made medicine, took his gun and his knife. He knew something had happened and was ready. The Sioux were at the camp, but they sent one man to get the rest of their party. Acdū'cite heard them coming, making lots of noise. One of them struck the tipi. Acdū'cite loaded his gun and went outside the tipi. One of the Sioux riding a roan horse struck the Crow who shot his horse in the chest. As he fell off, his horse stopped. The Crow ran, jumped on his horse, and drove off his enemies. Then he turned back to the big Crow camp. He entered it and hallooed. All the men got up. It was towards morning. They took their horses and went with this man. He brought them to his camp. He killed four Sioux, took three horses, struck coups, and wounded one, who was afterwards killed. He took his tipi back to the main camp. The next day he looked for his wife. He could not find her. The next day he asked the rest of the Crow to help him look for his wife. They brought her where they had butchered, built a fire, and cooked something for her to eat, for she had not eaten for three days. The little boy, seeing meat, kept asking for it. This woman

[1] Lowie, (f), 221.

said, "I saw you looking for me, but I did not go toward you because I am angry at my husband." They brought her home to her family. They wanted her to go back to her husband, but she did not like him any more and wanted to divorce him. She left him.

Cunning-Man (batsɛ'-wara'tsiɑ).

1.

Originally Cunning-man was one man, but later others also took the name. The first Cunning-man knew the character of a man as soon as he saw him. He was wise and knew the future. Anyone would come to him to learn his fortune, for example, whom they were going to marry.

Once an ugly young man had another very handsome man for his comrade. The latter arranged it with a pretty girl so she would marry his ugly friend, but after he had got them married he stole his friend's wife. The plain man asked Cunning-man's advice. He prepared a nice feast and invited him. "Father, please advise me how I can get even and steal his own wife." Cunning-man thought for a while, then he said, "I have found out something for you to do. When they move camp, they are going to dig carrots. You shall keep two, and tie them together at the top. When they move to the final camp, follow the handsome man's wife unnoticed, dropping the carrots behind her, then look around, pick them up, turn aside, and eat them." The handsome man was always watching his comrade. The plain man did as he was bidden. His comrade noticed him and when he saw him picking something up, he thought his wife must have dropped it. That night he reproached his wife for dropping anything for that ugly man. "Here I stole his wife and you are feeding him; he is no good." She wanted to know when she had done this. Cunning-man knew what would happen and bade the ugly man listen outside the tent to the couple's conversation. The handsome man got angry and hit his wife over the head with a club so that she began to bleed. The ugly man reported to Cunning-man what he had heard. "That's just what I wanted," said the old man. This girl's mother ran to him asking him to come and help her daughter by doctoring her. He told her to look for a nice and perfectly round buffalo chip. He took it, crushed it fine, mixed it with fat and made a poultice, which he put right over the wound. He knew all this was going to happen, but asked what caused this wound. Her mother said, "'My son-in-law stole the ugly man's wife. During the moving my daughter's husband saw her feeding him.' She said, 'Why should I feed

that poor man?' Her husband thought she pitied him, and that is why he beat her." "Why," Cunning-man said, "send her to the poor man and let him marry her." He came to doctor her again. The blood had all stopped, and she was getting well. He came the next evening. He removed the bandage and saw the wound was healing. "Women when they are maltreated on some man's account naturally lean towards that man. I am going to give you advice now. Do as I tell you." She said, "Very well; what is it?" "You know the man you were clubbed for is not married. When it is dark, go to him." She consented, calling him "father." "Tell him to wait for me when it is dark." He fixed her up again. He came to the ugly man who was in his brother's tent. "Be very quiet, I killed her heart. We have killed her husband. She'll come when it is dark." He went out. Cunning-man came in at dark. "I'll go over to doctor her and then shall come back." He advised the young man to saddle a nice horse and get ready ten days' rations for the eloping trip. "When you get back, nothing will be said in camp about it, for all the people know he stole your wife." He told the woman while doctoring her, "Your husband gave you great pain and besides he stole the ugly man's wife. Now, get even and elope with the ugly man." She told him she would get there in a little while with more clothing. The old man told the young man what she had said. The ugly man's brother also urged her to elope and gave her powder and bullets and a brown horse. The old man went for the third time and stealthily got her out of the tent. She went out with him. He brought her to her lover, who had already saddled up. They rode double. Cunning-man told them to stay close to the camp and return after ten days. They went in the direction where the camp had been moved from. They went back and ate their meal very close to camp. The woman suggested their going farther. "He nearly killed me, we had better move farther away." They moved for three or four days and got up to some mountains. The man shot a deer with his gun. He was a very bad shot and got rid of all his ammunition, killing a single deer and a single rabbit. He had only two arrows left. They had a little hut to live in. His mistress got lean and the ugly man himself lay down on a rock to die. The next day he could hardly stand up to see whether his wife was still alive. He saw deer below him, also another man with an arrow pointing at the same deer. He saw this other man kill two deer there. The hunter gave the ugly man the entrails to take to his wife, both for her and for him to eat. The hunter was a dwarf. The dwarf gave him his bow and a quiver with arrows. He butchered the two deer. The ugly man called his wife, "*Hē'ha*, you'll live now." She said, "No, I shall not." He gave her blood from the paunch of the deer, and

she revived. Then she ate the entrails and got stronger. He built a fire and cooked for her. Then she was quite well. They lived there for some time. With the pygmy's arrows he killed plenty of game. Once a foreign tribe camped nearby, and he stole plenty of horses from them and fled homewards for several days. He shot a buffalo on the road. He got near camp with his horses. He got into camp and heard Cunning-man saying, "That young man must have been killed." So the ugly man came to him and told him all about it. He bade him come where they were. Then he asked for his counsel, whether they would get clubbed or shot. "I brought all this herd from the enemy and I will give the handsome man five and you can pick out two." "Thanks," said he. "The camp said there was no use to run away, you merely reciprocated by stealing his wife. If you give him any horses, give him only two. I'll tell him." They were glad to have him as their spokesman. Just at dawn he heralded, "The young man we missed has come back with lots of horses, he'll give two to his wife's former husband to reëstablish their friendship." He told the handsome man, who said it was all right, he had only been getting even, and he would feast them. He called him his *irúpxek·ā'ta.* "I brought thirty horses, one pinto and another bay with white stripes, these two are for you," said the young man. Cunning-man said, "Don't think ill of each other. You have simply traded wives. All women are crazy anyway. Be as before."

1 (a).

There was a young man who had parents and was well off. He had for his comrade a young man who was poor and lived with him. The poor boy got married to a young woman, and his friend gave her an elk dress and horses to her family. The couple camped with the rich man. This young woman was very good-looking and so the rich young man fell in love with her. After some time he took her away from his friend. He asked him not to do it, but he insisted. Then this young man whose wife had been taken away went to live with his elder brother, who advised him to invite Cunning-man to eat and to give him clothing. He did so. They ate and got the moccasins and other gifts ready. Then several days later this elder brother told his wife to cook something. When she had done, the young man went to invite Cunning-man. They ate and smoked and told each other stories. When they were through, the young man gave him his belt and his breechcloth made from a Navajo blanket. Cunning-man took these and went home. A third time the young man asked his brother's wife to get meat ready and brought it to Cunning-man, who was wondering what all this meant. He knew it was something about the

young man's wife. He smoked. Then the young man gave him a shirt and a necklace. Some time after this the young man again told his sister-in-law to get something ready and invited Cunning-man. When he came, he said he had eaten four times and had received four presents. Cunning-man said to the young man that if he wanted some medicine he might have it. The young man did not speak. Cunning-man told him to call him the next day and went home.

The next day Cunning-man came and brought all the medicine he had. He told the young man to spread out something, then when he had spread a blanket he laid his medicines on it. He told the young man to take a bath. When he had returned, Cunning-man made him bend over some incense he had made. Then he asked the young man to take any of the medicines he had. The young man told him he did not want any medicine, but wanted to do something about the wife of his friend, who had taken his wife. The old man asked what it was. He told him he wanted to make his comrade be afraid of him and that he wanted to be his wife's lover. The old man said that it was very easy. When they were going to move, the old man came to the young man's tent and said he would start helping him. He might take away his wife when they camped, it was very easy. He told him when they were moving and women were digging turnips he should get five or six turnips, peel them off, and keep them.

The camp was moved. The women were digging roots on the way. The young man asked his brother's wife to dig him some turnips. So she dug him six turnips and he peeled them. He asked Cunning-man what to do next. The old man bade him follow his comrade's wife. When she talked to him he was to drop the turnips on the ground, go a little further, then go back and pick the turnips up, step aside and eat them, that he must hide the turnips before dropping them, but not afterwards. The woman's husband, he said, would see him when he did this. When he had brought the turnips the old man bade him go. He went and followed the young woman. She was driving some horses. Her husband had already noticed them. The young man came up behind the young woman. She said something to him. He dropped the turnips and stood still where he had dropped them. A little ways further he got off and picked up the turnips, went aside, ate the turnips and threw away what he did not eat. The husband saw all this and thought his wife had given turnips to the young man. When they camped, Cunning-man came to the young man and asked what he had done. The young man told him the husband had seen it. Cunning-man told him to go that night and sit by the horses in front of the young woman's tent. He told him when he saw the husband returning at night he should get up before he entered and go away from that place, shouting

aloud. Then after the husband's entrance he should stand outside and listen to what he would say to his wife.

The young man went to the young woman's lodge and sat among the horses tied there. He heard her husband singing with the others in camp. He stayed there till the man came home. The husband saw the young man sitting by the horses and rising to leave when he was about to go in. When he had gone a little ways farther, he stopped, gave a whoop, then went back and listened. The young woman asked her husband if he wanted to eat. He said he was full. He asked her why she had given turnips to the young man. She did not know what he meant. He told her it was the poor young man. His wife said she had had nothing to do with him. Her husband took up something and hit her on the head. Her head began to bleed and she cried and went out to her parents' lodge. They asked what was the matter and she told them what had happened. Some of the people who heard this said it was well for the rich man had taken his friend's wife too. The young man came to the outside of the parents' tipi. The bleeding did not stop, so they sent for Cunning-man, who doctored her head. When he was called he knew about what had happened. The next day he was brought again and doctored the spot where she had been struck. When through he went to the young man's tipi, and told him they had done well so far, that he would say something to the young woman, and in the evening he would know. That evening he treated the young woman again and told her that when a woman got into trouble she ought to do the same thing again. He told her to marry the young man, to have him for her lover, since her husband had hurt her for nothing. He told her it would be well for he was a good-looking man. The young woman did not know what to do. Cunning-man told her that that was the best thing for her to do. She told him she would do as he said and bade him tell the young man to wait for her that night, she was going to marry him. Cunning-man told her it was well, but the brothers of her husband might hurt her or make more trouble. "Get several moccasins and other things ready. I'll tell the young man about it, and you'll go out and stay away from camp for about ten days. In the meantime I'll tell the brothers and your husband not to care." The old man went to the young man. He told him the young woman was coming and wanted to marry him right there, but he had told her to stay away for ten days. He told him to get everything ready, blankets, a saddle, and a horse. He got everything ready.

That night while he was lying down the young woman came to him. They rode double, turned back, and stayed in the woods. In the daytime they remained on a high hill and looked round; they had meat to eat. They stayed there for one or two days, then went right on. Every morning

they rode double and went on. The young man had killed a calf and they had meat enough. They kept on till they reached the mountains. They went to one of the cañons and built a shelter in it. There were plenty of elk and deer there but the young man could not kill any. He hunted for rabbits, but could not kill any. The calf was the only thing he had killed and they had eaten up all that meat. He kept on hunting till he had only two more arrows, one more bullet, and powder for one shot. His wife was so hungry that she could not walk. He himself only walked with the aid of a cane. He went to some rocks close by, went on top, and lay down. He cried. He lay there all night till the next morning, when he got up and sat down. He saw two antelope coming toward him, took his two arrows and got ready for them. While he was looking towards them, he saw the head of a man. When the antelope got close to the man, this man shot both with arrows. The young man thought he would go over there, whether it was an enemy or a Crow, so he approached the butchering man, who asked him, "Where do you come from? You look lean." He called the man "elder brother," and told him he had come with his wife, who was in the woods nearby. Then the man told him he had seen him before, and twice gave him blood to drink from his hands, also feeding him two mouthfuls of the manifolds. He told him he would get over his weakness. "I have wanted to meet you. Take the blood to your wife and make her drink twice and take two mouthfuls of the manifolds. Your wife is still living."

This man skinned the two antelopes he had killed and did not give any of the meat to the young man there but told him to eat after he had got home, bidding him pack the game home. He thought he could never do it, but found the load very light. He came to his shelter, and seeing magpies flying out, he thought his wife was dead, but she was alive. He told her to get up for she would not die. He made her drink of the blood and eat the manifolds. He cooked the ribs. The woman drank and ate and was as well as ever. She walked about and was able to cook. The young man wondered who his helper was. That night he dreamt and saw the man again. The next morning he told his wife they would not die but live. She had taken a scraper along and tanned the two antelope hides. They ate up their meat, then the young man went hunting, where the antelope had been killed. After a little while he saw two antelopes come toward him. When they got close he killed them both with arrows. He did not skin them, but packed both to his shelter. He ate and cooked the blood. A few days later they were as well as ever. Again he went to hunt in the same place. He saw an eagle where he had killed before. He killed it. He came to two deer, killed and skinned one, and laid it by some thick brush, hid, and an eagle soon came and sat on the deer. He killed this eagle too,

cut off its tail and wings, and brought the two deer and two eagles home. The next day he went out hunting, came to the same place, and killed two more deer. While he was butchering, the man he had seen before told him not to come the next day, but the day following, and they would make some animals go over the rocks. So the young man went with his two deer. He got the skins ready and his wife tanned several of them. Two days later he went to the same place and saw many elk. The man came to him and told him to stay there and when the elk came towards him, he should shake arrows in the air and shout. He himself went and drove the elk towards the rocks. The young man stood on one side and screamed. The elk went over the cliff. Several hundred elk were thus killed. The man told the young man to skin the elk while he gathered the teeth for him. They skinned twenty elk that day and gathered several hundred teeth. He took some of the meat and the teeth to his shelter. The man told the young man to come back in the morning. The next morning he brought his wife and a horse and hauled all the skins to his shelter. Altogether they had about forty. They now had all the meat they wanted. In fixing all the hides, the young man helped his wife. When they were done, the young man went where the deer had been killed and saw two eagles. He killed them and brought them home. The next day he went to the same place and saw two mountain lions and killed them, skinned them, and brought home the skin. Again he went out, killed two more lions, took their skins, and brought them home. He had the lion skins tanned and put them away. He made holes in the elk teeth. The woman made herself an antelope dress and sewed on the elk teeth. All the hides were tanned and sewed together for a tipi cover. They did not have any lodge poles. He went and brought some cottonwoods and they had poles then. They did not live in the shelter any more, but moved to the tipi. She made screens of elkskin. One day while out hunting he went away from the mountains. He sneaked up to some buffalo and came to two horses with a mule, all having ropes round their necks. He went on a hill, but saw no one. He killed two buffalo, skinned them, and took some meat and the hides and two horses home. He tanned the skins and made comforters. He killed more buffalo. The woman made a great many parfleches and now they had everything in camp except tipi poles. Both went and brought poles, not cottonwoods, but pines. They kept the two horses they had found. One night both lay together and the young man sang. When through, he asked his wife to go out on a war party with him. She told him he could do as he pleased. So the next day both started on horseback. They came to the Nez Percé camp. Both went down to the camp and took about fifty horses. When they started away from the camp it began to rain. They went till they came to where

there was no rain. Then they went up on the mountain, stayed there, and looked in the direction from which they had come. They saw no one coming in pursuit. So they went to their tent. They had many pinto horses. One day while staying in the tent they heard shooting down below the river. They got upon a hill and saw a war party. Close to it were two men who had killed game and were taking it back to their party. These two men were afoot. They went nearer and the young man killed both with his arrows, and took their scalps and their property for spoils. They went to their tipi. The next morning the enemy came and saw their two companions killed and scalped, so they ran away. Some time after this they heard more shooting. Both went and saw another war party. When it had passed by, the two came up behind. The young man sneaked up, killed two men, and scalped them. They then ran away and came back to their tent where they tied all the scalps to the end of a lodge pole. In the fall they broke camp and moved in order to look for their people.

One night when they had camped, the young man dreamt and saw the camp coming towards them, so the next morning he told his wife they should wait for the camp there. This morning he rode his horse and when he came to the next river he saw the camp and returned to inform his wife; he told her he would go to the camp that night. When it was dark, this young man went to the camp. His wife was with him, both were on horseback. They came to the edge of the camp and when they heard the Foxes and Lumpwoods sing they knew it was the Crow people. They returned. They were very eager to get back to their people, but the next day they did not move, but watched the camp from a high hill. The people killed some buffalo nearby. When all the hunters had returned, the couple went back to their tent. When they had done eating, it was dark. Then they broke camp and started toward the Crow. They camped a short distance from there. They fixed the inside of their tipi as well as they could and dressed up. The woman cooked plenty of meat and had lots of pemmican ready. At daylight the crier went through the camp and told them the buffalo were still there and they should get up. They got to the young man's tent. They did not know who they were. The crier called Cunning-man and told him to come and see whose tent it was. The man and his wife heard the crier and prepared pemmican. No one came near the tent because they were afraid, for at the ends of the poles they had scalps. Cunning-man stood outside and asked who they were. The young man told him to come in, that he was a Crow. Cunning-man looked at the tent and the poles and seeing it was in Crow style he thought of the people who had gone away and since this young man was the only one missing he thought this must be he. He called out his name. The young man told him to enter for it was he. He came in and they gave him meat and pemmican.

Cunning-man ate, then he asked the young man where he had been. He told him how he had been in the mountains, had killed four enemies, gone on a war party, and brought horses. He gave him a gun he had taken from the enemy and a war-bonnet he had made. He gave him a horse and another for his wife. Cunning-man told him that was enough. The young man told Cunning-man to bring his comrade. Cunning-man brought him and his wife. They came in and also many relatives. The young man told his friend he and his wife had gone and brought horses and he might have ten of them. His friend would not take them and said they had exchanged wives, so all was well; he had felt badly because he thought they were dead. The young man gave them a horse apiece. The camp moved and the young couple went along with the other people. When they were going to move, they brought their horses to the camp. Cunning-man took two of them, the comrade also took the two horses given to him. They moved. The young man walked with his wife, and his brother drove the horses for him. He gave his brother ten horses, also some to his wife's relatives. They camped. He went with his wife. The young man told his wife to invite Cunning-man to smoke and eat with him. When the old man came, the wife gave him pemmican. He ate and smoked. The young man told him everything he had done. He told him how his wife struck coups after him and how he had taken guns. He wanted to be a chief some day.

The two comrades became friends as before. They camped and stayed together. The young man who first took the other's wife feared his comrade as having medicine powers. They went on war parties together, killed enemies, brought horses, and always remained together. A little while after this the young man's wife had a child. When the boy grew up his father was the biggest chief in camp and was leader of the camp when moving. He painted his tipi with the picture of a man and always had scalps at the end of his poles. When his son became a young man, he gave him medicine, and the youth went out on war parties. His medicine was the dwarf.

2.

Cunning-man had a boy who went on the warpath. "You are not very able, I'll find a protector for you." There was a young man who was acting foolishly; he had an ictáxia hátskite (coupstick). He called him over. "Come in." The young man pretended to stumble and made a hole through Cunning-man's tipi. They gave him to eat and Cunning-man said, "A war party is going out, I want you to go out too." "It is well." "You can go, the boy will go along soon too." He had a bucket of water

hanging by the door, the young man pretended to stumble, and the water began to flow out of it. Cunning-man's wife said, "Very good people you seem not to care for; instead you like this crazy boy." "Keep quiet. That is his elder brother as it were (ī'k·ice)."[1] Cunning-man saw another young man with a big sheaf of arrows which he was shooting as he went along. "Come here, come in. My boy has no brother, I want you to go along with him. Have you any bow and arrows?" "Yes, many of them." Then they packed their dogs and started out. His wife again made the remark: "Young men to whom you ought to pay attention you neglect; why did you make a brother for him of that crazy person?" "Keep still. About noon the enemy will surprise them. The coupstick man will not make a move to run. While they try to kill him, your child will come home." They went out. It was noon. Game was killed and they had dinner. They were surprised by the enemy. The spear-holder stayed at the fire and made no sign of running. The enemy flocked toward him. His associates fled to the woods. The enemy killed the spear man and some of the others in the party. Others came back and reported to the camp that the whole party had been destroyed. The boy's mother was going to mourn. "Don't cry, old woman, your son's brother is an able man." So she did not cry. In the party there was a brave young man. Cunning-man invited him and fed him. When he had done eating, Cunning-man said, "Tell me the details of your war party." "We were having dinner and were surprised. The spear-man stayed by the fire and was killed. The enemy flocked towards him, paying no attention to us. After killing him, they pursued us. We ran to the woods and those who were not swift were killed; the weaker ones were killed in the woods." "Did you see my son?" "When I saw them they were running to the thickest part of the trees and the enemy followed. His elder brother was behind him. The arrow-man tried to get the boys into the woods." "Old woman, it is just as I thought; the boy will come back." As he said it, both came back and the boy had lots of meat with him.

3.

Cunning-man once slept on his back on a river bank. He saw an enemy above him looking for a place to shoot him. Cunning-man then began to tell a story to his wife about how he had once shot a bird. Meanwhile he held his arrow as if illustrating his story with it. Then while the enemy was listening he suddenly let fly and shot him through the eye, killing him, and making him fall down.

He was the great story teller of his time.

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[1] ī'k·e, his elder brother; kice — to imitate, quasi.

4.[1]

Cunning-man was the only war captain the people had. Everything we did was modeled on him. There were certain tribes called Carrot-eaters and Water-scrapers who were always fighting each other. It happened they were at a certain distance from each other. Both ordered a scout to go up on the same peak. Just as the scouts got close, a big cloud came and it began to rain hard. One scout ran to one rock-shelter, the other to another. It rained till night. They could hardly peep out. It was very dark and one scout said, "I might as well sleep on the top." So he lay down and was going to sleep there. The second scout came to the same rock and slept close by him. The first man saw him. The rain was still pouring down. He felt another gun. They lay by each other. By signs they communicated. They rubbed each other's hands, asking, "What kind of a tribe are you?" One spat into the other's hands and rubbed them, expressing the idea, "I am a Water-scraper." The other touched the ground, put his hand below, then rubbed his neck to indicate he was a Carrot-eater. One asked the other whether he was on the war-path. They agreed not to harm each other in the night. "Tomorrow we'll see what we shall do." Each told the other he had lots of followers. They placed their knives away at the foot of the bed. They slept close to each other so that their bodies touched. They lay there till morning. The Water-scraper said, "Let us not kill each other, but let us gamble. Take sticks for the button game." They bet their guns and the Water-scraper won the other's gun. Then the Carrot-eater bet his powder sack against the gun, next his belt, and thus he lost all his clothes. "Look at me; I'll bet part of my scalp." The other staked everything he had won against the scalp. "If I win I'll just take a little piece of the scalp to my friends." The Carrot-eater won back all his property. He stripped the Water-scraper in the next part of the game. "Now, I'll bet my scalp against all your property." The Water-scraper lost his scalp too. He asked for his moccasins and breechcloth back, and the other gave them to him. He lay on his belly and sang a few songs. He bade the other tie his hands. "You are a man. Take just a little bit. Don't be scared of cutting it. Do it quickly, sitting on my back." He took his scalp. Blood streamed down the scalped man's back. "You had better go now." He told him to go to the hill, shake the scalp at him, and then go home. He did exactly as bidden. The scalped man had nothing but his moccasins and clout, and ran fast

[1] It is not at all clear why the main part of this story is connected with the Cunning-man cycle. It rather recalls the motive of the Gamblers (p. 200). Cf. Lowie, (d), 218; Grinnell, 63; Wissler and Duvall, 132.

towards his comrades. They asked him and he told them the scalper was not far and they should chase him on horseback. The scalper bade his own people, who were all afoot, to run away as their enemies were all horsed. In a very little while the scalped man got ready for a charge. He ran up on the ridge where the scalper had disappeared and charged down on him. He rode a fast horse ahead of the rest. He ran to the hill and the enemy retreated. The scalper was the last man in line, and loaded the gun he had won from his opponent. The scalped man counted coup on him. The scalper then shot and killed the other man. All the men on foot turned round to help their comrade. They killed another one. Those on horseback stopped and retreated some distance. The scalper now found out it was the same man he had scalped.

This is one of Cunning-man's stories; it is considered a báitsitsiwè (tale).

Cunning-man told the people not to wipe their anus with driftwood because they would only dirty themselves. "Also don't use buffalo chips, they crumble and keep it dirty, they'll stick. Don't use dirt, or you'll get it all on your hands. Use only two things,— the sagebrush and any wood that has its bark on." [1]

5.

A young man who coveted a young woman asked Cunning-man's advice. "If you ever meet her alone, tell her you wish to marry her. If she consents, lie with her that night or run away with her the next morning." The young man accordingly seized her. "What do you want?" "I want to marry you or only be your lover." They married, but he went to another girl, asked her to be his mistress and lay with her.

This is the origin of our present custom of keeping a mistress as well as a wife.

6.

Cunning-man went where the people did not have enough to eat. They might have just a deer and he would go there and eat with them. One day all the people lacked wood. Cunning-man picked up a few sticks. There was a good-looking girl who had never been married. He was wondering how he could get her for his son. Lots of people had tried to get her for their sons but she had refused in every case. The girl came along. Cunning-man gathered wood and talked to her: "Take this wood home and

[1] In a variant Cunning-man rejects driftwood, but recommends a dry buffalo chip as very cleanly.

leave it there, then come back and eat." She went to Cunning-man's tent to eat after taking the wood home. She entered and Cunning-man told her to sit over on the boy's bed and eat. As soon as his wife gave her something to eat, he called out to the men to come over and smoke inside. All the old men came. All sat round the girl so she could not get out. She sat there eating. After they had smoked all went home and told everybody that the girl was married to Cunning-man's boy. So he got his boy married to a good, kind, pretty girl.

The Woman who escaped from the Enemy.

There was a good-looking young man named Knife. He was not married. He went on a war party and caught horses. There was a girl called Comes-from-across. When Knife wanted to marry her, she refused him. She was a virtuous girl. The young man went on the warpath. Before he got back, this girl went sarvis-berrying. She was surprised by the enemy and was captured. When the young man came back after killing an enemy he was told that Comes-from-across had been captured. He took out his knife, chopped off his forefinger, and went to the mountains. He stayed there for a long time, then came home. Every once in a while he went to the mountains. His relatives told him, "You wanted to marry her and she refused, she's no relative of yours, it is not right for you to go through all this suffering." When the water was highest in the spring, he said: "Boys, make moccasins and let us go over where Comes-from-across is." They started. They kept going and came to a big river. They saw the camp of the slave girl. The sun was very low. From the opposite side of the river he shouted. The people of the camp made a sign, "What tribe are you?" "I am a Crow." "Who are you?" "I am Knife. Is Comes-from-across in camp?" "Yes." "Tell her to come; I want to talk to her." They told her, and she came. He said: "I tried to marry you and you refused, I suppose you have a poor husband now." "The head chief is my husband." "If you come back, will you marry me?" "Yes, if anything happens so that I go home, it shall be so." She added, "You have talked to me now, the young men are already swimming the river after you." So he went into the woods and got away.

His companions got angry, because he had taken them a long distance without getting horses or other booty. The woman told him, "Some of our people who were prisoners have run away, try to find them." He did so and brought them back. He was in camp for a long time. In the fall, when the water was shallow, he said, "Now, I'll fetch a pinto and have Comes-from-across ride her. Boys, have moccasins made, the last time you were angry because we got no horses. This time I'll let you do it."

At the head of the Yellowstone they came to a Nez Percé camp and stole lots of horses. Knife said: "I might get home first or Comes-from-across might get there ahead of us." He came to where the camp was, but no one was there; they had moved. He got home to his camp. He lay down the next night. The girl had come home. She had looked for Knife. She saw him leaning back and went to him. He asked, "What is it?" "Come out." "Even if I should go out, you would not be Comes-across." "I am she." He went out. She said, "I brought a horse for you, come." Knife took a fine pinto from her. He went back, her dress was wrinkled; he told her to undress, gave her new clothes, and painted her up. He went outside and sang a glad-song: "What you were waiting for, has come back. I feel like laughing." He announced that Comes-from-across was home. The people came to see her and saw it was she. So her father and mother wanted to take her but she refused, saying Knife was her husband. "How did you get away?" "My husband had a lot of hunters and always kept close watch over me. That horse I brought is his best horse, the one I always ride. Close to the camp was a buffalo-chase. I told my husband to go there, and he went. He came to the place of the buffalo-killing and began to eat. He had a young brother, who was the third in our party. In the middle of the butchering I got thirsty. There was a little coulée with water in it. I told my husband, and he cut off a sack of paunch from a buffalo and gave it to me. I told him I was thirsty and had no way to escape anyhow. He believed me but told the men to watch me. He went over a little ridge. A young calf stood by. He told his brother to kill the young buffalo, that I wanted to eat its guts. The boy chased the calf, but it disappeared on one side, where my husband was. The water was rather far off. The buffalo was pursued by the boy. On the side of the coulée I thought no one would see me and I could make my escape. I cinched my saddle, mounted, and looked round. No one seemed to recognize me. I went down the coulée and made my escape. I passed the camp. I saw a little knoll there and saw the people go for the mountains. Where I went no one followed, all went to the mountains. I got away, circled round, and came here."

Adventures with Buffalo.

1.

A young man was hunting deer and buffalo. He saw a bull standing up. He sneaked up in a coulée and when he got close he shot at him. The buffalo raised his tail and looked for him without running away. He shot him again. Again he shot him. The fourth time he shot him. Then the bull got furious. None of the shots hurt him. The Crow got out of his

hiding-place and was going to shoot him again. The buffalo saw it and came towards him. The Indian ran to his horse, got on, and fled, pursued by the buffalo. He came to a cliff, got off, and went into a cleft in the rocks. The buffalo came and drove his horse away. Then he got to the cliff and thought the buffalo could not follow, so he ran to a creek, turned, and saw the buffalo. It went to the end of the cliff and came towards him. When he saw the buffalo coming for him, he got to the river, but the bank was too high to jump. There was a tree hanging over. He climbed the tree and sat there. The buffalo came to the tree, looked up and saw him, got back, rolled in the dirt, and came to the tree, which was a big one. He hooked it and knocked off its bark. He hooked off the bark four times. Then he rolled in the dirt again and red paint flew up from where he had wallowed. Now the man was ready for him with his arrows. The buffalo came to the tree, hooked it twice, and at the same time the Crow shot him in the side, but the arrow glanced off as if he had shot at a stone. He did not shoot any more, seeing he could not do anything. The buffalo hooked the tree several times and rolled in the dirt. Then red paint did not fly any more, but dirt flew. He came towards the tree, walked up, hooked the tree, then went back and came faster toward the tree than before. The man kept crying and begging. The fourth time he rolled in the dust, and white clay flew up. He hooked the tree. Bigger chips flew off now. The Indian kept on begging and crying. He cried till he was hoarse. He wondered how he could get away. The place where the buffalo hooked the tree was getting worn away. All this time the man kept begging for mercy the buffalo was rolling on the ground and lay there. After a while he came under the tree. When he got there he did not hook it, but looked at the man, and went away to his wallow. He looked back and saw the man on the tree, went way off, turned, and looked back. The man saw that the buffalo had painted his eyes white and had a buffalo tail round its neck and its eyes painted white. The roan rolled on the ground, got up and turned into a black horse painted in the same way and with a tail round the neck. This black horse rolled and changed into a bay horse. It had eyes painted white and a buffalo tail round the neck. This bay stood and rolled in the dust and turned into a gray horse, which stood still, then went the other way. When it was far off it turned into a buffalo again. It stood on the hilltop. The Indian climbed down the tree and stealthily went home.

This man died recently; he lived on the Big Horn.

2.

An Indian was hunting buffalo. He saw one and sneaked up to it. He came to a washed out trail and crawled up close. A buffalo was lying down. At the noise it stood up and looked at him. He shot the buffalo. It

pawed the ground, raised its tail, and came toward the man who lay in the trail which had been washed out. It hooked dirt over the man and tried to make the ground even with him. While digging down the man dug with his knife and made the place still deeper. After the buffalo found he could not hook the man he stuck his head down where the man was and licked him till he wore his shirt off. He kept licking his skin till it was worn off. The man began to cry. When the buffalo had worn his skin off, the blood began to run. The man cried and begged for mercy. After a while the buffalo stood over him and made water, which burnt like fire. He went away. The Indian lay there for a while, peeped out, and saw the buffalo a little way off. It went back again, then he heard somebody singing.

He peeped out and saw a man riding a black horse painted with white clay; his own face was painted with white clay, he wore a buffalo cap with horns and feathers at the back, he held a spear with a buffalo tail tied to it and was singing. While he was looking at him, the horseman started for the rocks close by. The rocks began to shoot at the rider. He went and stuck his spear in one rock and turned back. Then the Crow heard cheers and shooting from the rocks. When he came back, he sang another song and came to the rocks. The rocks shot again and smoke came out. He did not stick in his spear, but struck the rocks and turned aside. Then he turned, and sang another song. He wore a black calfskin shirt, fringed at the sleeve, and carried a shield with a buffalo shown in the middle. When he started toward the rocks, the rocks turned into people. He went and stuck one with his spear and went back. He said, "This is the way I am." When he came back to where he had been he talked to the Crow, told him to look at him, sang another song, and went to the rocks transformed into people. He struck one and turned back. When he came, the rider asked the man if he had seen him. He said he had. He rode round several times and went off. The sore on the Crow's back did not hurt any more. He did not know how the horseman changed into a buffalo and stood there. While the buffalo was walking away, he kept looking at him. The buffalo went to where a buffalo had died and stood there. While the Crow was looking, the buffalo vanished. The man looked and thought it was the ghost of the dead buffalo he had seen.

This happened before my time. The medicine belongs to Shows-a-fish and Knows-his-coups.

HISTORICAL TRADITIONS.

The Separation of the Crow and Hidatsa.

1.

The ancient Crow and Hidatsa Indians were living together. One chief was named Has-a-tattooed-face (ī's-aràpi-wicè); the name of the other was New-moon-face (ī's-pìretsirē'-wice). A buffalo bull was swimming on the other side of the Missouri; he got to the near side; they killed him. They butchered him, they would not give any of the manifolds to the Crow division. This New-moon-face's party got offended; they went off till they came to the mountains. The Hidatsa went in another direction, they came to raise corn and pumpkins.[1]

A Crow said: "Way off there they (supernatural beings) have given me something (in a dream); I'll go there. I hear they are winning horses. They are giving me something, I am going there." He went away and climbed a hill, then he saw a mountain. "They want me to stay at the foot," he said, "they are giving me something, I'll set out and go." He went. On the side of the mountain a star was shining. He took it and brought it home, wrapped it up and showed it to no one. After a while the fresh grass began to come up. Then in a clearing in a cottonwood grove he planted it,[2] keeping some. It grew. He harvested it, he gave some to four persons. "Thus we shall be people!" he said, "plant it in the ground, and when it grows give some to four persons and get paid for it. Thus we shall not be poor." It remained thus until this day. This man who first owned it lived to be very old, his skin was torn with age when he died. Thereafter people raised it till this day.

2.[3]

The Crow Indians were staying on this side of the River. When a buffalo came, the Hidatsa killed it on their side. They did not give the Crow any part of the stomach. A young man was on the other side, he went among the Hidatsa. When he came home, his wife was crying. "What is the matter?" he asked. "These people brought some meat from the inside, they have not given me any." "Let us go," he said. He went with his wife and entered his elder brother's lodge. "What is the matter?" "They brought meat to the place where we live, but did not give any of it

[1] The Hidatsa account for the separation in similar fashion.
[2] That is, the sacred Tobacco, which is identified with the stars.
[3] From a text.

to this woman, that is why we have come." The host said to his wife: "Have you any meat left: if there is any left, cook it for them, they will eat." They ate and stayed there. This man's comrade came to him. "Let us go away from the river, *mirúpxek·ā'ta*, and talk over everything." Then in the night they sat down away from the river. "How is it?" he asked. "*Mirúpxek·āta*, I do not like those people, that is what I wish to tell you." "Yes, go on." "*Mirúpxek·āta*, I do not like those people. Let us move camp without them. We'll go upstream and get to the mountains." "Very well, let us go. Come to our chief, we will tell him." "Yes." They came and entered the chief's lodge. "Go over there," he said. They went to the rear and sat down. "Elder brother, we have come to tell you something." "Yes, go on!" "Well, elder brother, I do not like those people, that is what I wish to tell you." "Yes," he answered. "Well, elder brother, break camp with us, take us to the mountains. We'll go up that Yellowstone River if you wish to do it." "Yes," he said. In the evening I'll call in the men. 'These two young men have had something on their minds, think about it,' I shall say." "Very well," they said. "After a while, when you come, I'll tell you." After a while the chief said, "Make both those young men come." They came, entered his lodge, and sat down in the rear. "What you have in your hearts, why do you say it?" he asked. "Elder brother, on the mountains we shall be afoot and drive animals towards the rocks; we'll hunt and have food by driving them towards the rocks," they said. "Elder brother," they added, "without those people we will hide and go. In the night, when those people are asleep, we'll break camp and scatter in all directions, farther on we will meet."

While the other people were asleep, they broke camp and went in all directions. Beyond that place they met. The next morning when the people in camp woke up, a great many lodges had disappeared. "These people are like ghosts," they said. Their young men tracked them but could not find the tracks and returned. Some said, "You did not give to the Crow any part of the stomach of that buffalo you killed. I heard they were going to move; they have done so."

When the people who had moved away in different directions had met again, these two young men came to the chief. "What is it?" he asked. "Elder brother, we shall walk in front of you on this mountain and keep on the lookout for buffalo that seem to be easily hunted." These young men went in advance of these numerous people. When they saw buffalo that looked like easy game they came up to them and killed them with rocks or anything else. They came on and reached the mountains. They came to this place. Here they lived till their children had grown up to be young

men. The Crow were on foot at the base of the mountains. They went on war parties in different directions and continually brought horses till at last they had an abundance of them. When all who had gone away to the foot of the mountains had died, their children were adult and stayed in the same place.

Once some young Hidatsa men went on a war party and got to these mountains. Their people did not know where they had gone. When they looked around these mountains they espied a great many hunters, who were coming home with game going up the Lodge Grass Creek. At night they went. "We'll take some horses." They came and heard the noise from the Crow tipis. They sat down. Two young Hidatsa men were sent: "Steal some of their horses and bring them." These two got close to the camp when they heard a woman crying out from the river. She was talking continually. "Let us go on, we'll go up close to her," they said. When they got nearer, they heard her talking plainly. "Why, boy, she is one of our people. Come, we'll get to our party and tell them. 'Many of the people disappeared,' they said. It must be true." They returned and told the rest of their party. "Did you really hear her speak?" they asked. "We heard her." "What did she say?" they asked. "She said, 'My dear brothers and sisters (*bakúpkā'ta*), I am poor,'" they said. "Very well, it has been said that half the Crow disappeared, those must be the ones," they said. "Well, again do two of you go. Before we here were born half the Crow disappeared, it must be they. You two, go, peep into the tipis, listen to their talk, know it well." These two went and got to the camp. There they heard children talking. In the camp there was beating of drums. "Let us go and see what is going on," they said. They went there. There was a big tent with a tremendous crowd of spectators. They were mixing Tobacco. When they got among the onlookers they could hear them talking plainly. "Let us go; they are Crow Indians, we'll tell our party." They ran back. Again they said, "You two, go and peep into all the tipis, know it well." When they peeped in, they saw the buffalo pillows and tipi poles in the Crow fashion. "Outside the tent there were things hanging from a tripod. We peeped into the tipis; what we saw looked like women's elk-tooth dresses, apparently of buckskin." "Well, these are Crow Indians. Let us go and sing at the edge of the camp. I wonder whether they will kill us off?"

When they got close to the camp they sang songs. The Crow Indians said, "They are singing." They kept still. "My dear friends," the Hidatsa said in their own tongue. They ran towards them but had not come quite up to them when the Crow said, "Stop!" Then they stopped. "How do you know us?" "We came near your tents and heard you speak.

'Half of the old people disappeared, it is said, it must be they,' we said. Those who were offended and broke camp are all gone. Our mothers and fathers told us how these were insulted and separated. 'My mother who was offended and left, her name they call,' they said. On this side they looked for her." After a while the Crow said, "They are our relatives, let them come." Then at last they received them and they lived there, not going home.[1]

After a long time the Hidatsa said, "Our people will think all of us have been killed." So they went home. Before they left, the Crow young men packed their horses and went. Half of the Hidatsa did not go home but got married in the Crow camp. When an Hidatsa war captain went home, some went with him, others stayed. The Crow gave horses to all the returning Hidatsa. The Crow who went with the Hidatsa found these people doing much gardening. They made earth-lodges and had plenty of corn. When the Crow came home, they brought much corn, squashes, beans, black *bāpēc* (?), and tobacco. There was no white man near yet.

Thus they found each other. From that time until today they have regarded each other as relatives. In the summer and winter the Crow would pack their horses, go to the Hidatsa and bring corn.

Origin of the Ū'wutacè Clan.[2]

Old-Man-Coyote told men and women to marry. They had a large number of children. Then later there was an orphan, who was poor and uncared for. Once there was a big fire. The boy got hold of some grease while many Indians were round there. He spat and his spittle fell on the fire. His saliva was mixed with the fat and started up the fire. The Indians laughed and said, "Your spittle must be greasy." When he married later, and his children had done anything wrong, they were called ū'wutacè (Greasy-inside-their-mouths).

How the Sioux and Crow made Peace.

A Crow camp had been destroyed. All the young men were out hunting buffalo at the time. The enemy took the chief's wife and son. The chief had a brother, whose son was also taken. When the young men came back from the mountains, they found their camp destroyed. They looked for the dead. Some of the women who had hidden in the woods came out, and all the survivors went away.

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[1] Several sentences in the text are rather obscure.

[2] For other clan traditions see Lowie, (b), 200 and (c), 54.

The men went to fast and cry. The wife of the chief had been captured by a very ugly Sioux, who married her. When the Sioux war party got close to their camp, they counted their captives. While they were doing this, some said they had seen the foot of a woman sticking out of a certain lodge. Some went and asked its owner, who was outside, but he told them there was no woman. They opened the door, and saw this woman inside. Then her captor told them he had married her. This woman was very good-looking. The captain of the war party killed the man and married her himself. They got back to the Sioux camp. The Sioux who married the woman told his tribesmen that the man killed by him had been killed by the enemy. One of the Crow boys got hurt and matter came from his eyes. The two boys stayed in the Sioux camp for a long time. One of them, when hungry, took sinew and chewed it. The other boys named him Eats-the-sinew. When the Sioux camped they counted their captives and the Crow woman asked the man to take her son back. While all the captives were seated in a row, she was asked to pick him out. She went to look for him, but could not find him, for the matter was flowing from his eyes, which were swollen up. When the boy saw his mother coming, he ran up to her, but she did not recognize him. She questioned him, and he said it was he. She took him to her own lodge. The son of the chief's brother usually camped with the other boys. The two boys were brothers, being owned by Sioux brothers besides being Crow brothers.[1] They played with the Sioux boys till they were young men. They would herd their owners' horses together. The younger one begged the other to run a gray horse reputed to be fast. The elder would not do it. The younger begged him till at last the elder one got angry and ran with it. It got stuck in a hole, fell and broke its leg. The two boys cried, for they were captives. Then they drove the horses far away from the camp. The Sioux looked for them for six or seven days, till one Sioux went on a mountain and saw many horses. When he came to the horses, he found the two boys with them. He went back and told the Sioux, who took them back to the camp. The chief's brother wanted to kill his slave, but the chief gave him a horse and asked him not to do so, but he refused to take it. He refused two horses till he was offered four. Nevertheless he wanted to kill the boy. The other boy cried when they were brought back. He told his owner that if the Sioux killed the boy he wanted to be killed too. The chief told his brother to kill the two boys and the woman and himself. Then he desisted, saying he would give them no more trouble and that all was well. While the boys were out with horses, the Sun and the Morningstar had adopted them, but they told

[1] The sons of brothers are regarded as brothers by the Crow.

no one about it. When they were young men they went out on a war party and asked their mother to make moccasins. She did. They started out. After a while they came back, bringing horses. They kept on going on parties with the Sioux till Eats-sinew (batsū'a-rucíc) became a captain. Eats-sinew became a chief. He was flirting with girls; he had many sweethearts. While seated outside a small tipi one day looking for girls, he heard an old man inside telling stories. "Eats-sinew is a captive Crow. His brother and mother are also Crow. He got his name from chewing sinew." When he heard this he listened to the rest of the story and did not look for girls any more, but went to his tipi and lay down. The next day he did not get up, though he was called several times, till the sun was low. His mother asked him what was the matter. Then she told him he was a Crow, and so was his brother. When his stepfather came home, the woman told him the reason why her son lay down so long. The Sioux went over to the tent with a gun and killed the old man who had been telling stories; the old man's relatives did nothing, being afraid of the chief.

One day Eats-sinew told his Sioux father to tend the horses. Before going off, he told his mother to cook lots of meat and when she had done so, he asked his brother to tell all the Crow captives to come to his tent. They came. Some did not know they were Crow, having been young when captured. When they were through eating, they asked the man what he wanted. He asked them one by one whether they knew they were Crow. He told them they ought to try to see the Crow. "Instead of that some of you are married; I am going to see the Crow." They asked him how he knew they were all Crow Indians. He said the old man his father killed had told the story.

Some time after this the two boys went out looking for the Crow Indians. Both rode mules and each led a horse; they took war-bonnets and clothing with them. Then the Sioux father said he could do nothing for they were grown up and had medicine. Their mother had told them the name of their father. The older boy had not forgotten Crow; the younger boy knew only a few words. They were dressed like Sioux. When they got close to the camp, the Crow came up to them. When he got close he saw they were Sioux and ran away. The older one called him to come on. He came and stopped on horseback. He was afraid of them. The elder boy told their fathers' Crow names. The Crow told them their fathers were still living and showed them the tipi. He went to the camp and told the fathers of the boys their sons had come back. The two fathers and many others came and took them back to camp. The boys told them all that had happened. The father of one of the boys asked whether his mother was still living. He told him she was. They lived in camp for a long time till the younger boy

knew the Crow language pretty well. The older boy asked his younger brother to go back to the Sioux camp.

Eats-sinews told his father he was going back to the Sioux, but would come back some time. When ready to start, both rode and led pinto horses, fixed their hair like Crow Indians, and wore their hair in the back after the Crow fashion. They had beaded blankets of Navajo make and breechcloths, and used a Crow saddle. Thus they went back to the Sioux. When they got near, the Sioux thought they were Crow Indians from a distance, and sent one man out to look at them. When close, he thought they were Crow Indians and ran back. They called to him and told him who they were. He did not listen, but went back to camp, telling their father they looked like Crow. Then their father came and took both back to camp. All the women and men looked at them. They got off at the door of the chief's tipi and went in. The chief saw the boy looked very handsome dressed as a Crow. He asked whether he was going back. He said he was and told him that was the Crow dress. The chief said he would go with him when he went again. The boy told his Sioux father he should go to the Crow with him and the whole camp; they should not fight any more, but be in peace so he could go from one tribe to another. So the Sioux went through camp and said he would move towards the Crow camp. Soon after this they moved. The Sioux liked the plan. Those who had no horses stayed behind, the rest started and sent out scouts for the Crow till they got close to the Crow camp. Both the two Crow boys went to the Crow camp. Their Sioux father gave each a mule to give to their own fathers. He told the people to move some place where there was plenty of level ground. The boys told the Crow the Sioux were coming to camp with them. Both went back to the Sioux and told them how far the Crow camp was. When they got close to the Crow, one boy went to the Crow camp at night and said the next day they would camp together. He returned to the Sioux the same night. The next day they came to the Crow camp, led by their chief.

The two Crow fathers met the Sioux leader and all three together walked to the Crow camp. The Sioux camped next to the Crow. All the Sioux went together, and the Crow gave them horses and other presents. The Sioux had camped with the Crow whose wife he had taken away, but the Crow did not recognize her dressed in Sioux costume. The Crow and Sioux all mixed up then. Then the Sioux chief invited other Crow Indians to eat in his tent. The Crow chief was also there. When done eating, they went out. The Sioux told the Crow chief to stay. He said he would give back his wife to him, also all the horses and tents that belonged to her, so all were to be his. The Crow told him he might have his own tent and whatever was in it; the Sioux had two wives; one was this Crow woman. The Sioux

woman moved into the tipi of the Crow. When the Sioux saw this, they liked it. The two tribes stayed together for about ten days, then the Sioux went away. The Crow gave half their wives to the Sioux. This was the first time the Crow and Sioux made peace.

The Peace between the Nez Percé and the Hidatsa.

An Hidatsa went on a war party. He came to a mountain and climbed it. He got to a high peak, where he saw a little boy herding horses. He returned to the rest of his party. The whole party sneaked up to the horses. When they were close, all saw the little boy. The captain and his younger brother went towards this boy. He did not run away. They took him and all the horses to the Hidatsa. The boy lived among them till he was a young man. He was a Nez Percé. His father cried and mourned, not knowing where his son and horses had gone to. He fasted on the mountains till something told him his son had been taken to a Missouri River camp. The father said he would go after his boy. He told his people to wait for him till he came back.

He started in the fall on his way to the Hidatsa. He drove several horses with him. They took him to the chief's lodge. The young man did not know his father. He asked him whether they had taken his son on the mountains. Then the chief told him he had taken plenty of horses on the mountain and a little boy. The Nez Percé said it was his child. He asked what the chief thought about it. The chief said he loved him and had adopted him as his child. The Nez Percé gave the Hidatsa the horses he had brought, then he went home. The Hidatsa gave him some presents, but he went home without his son.

When he came back to the Nez Percé camp, he told the people his child was on the Missouri River and he was going there. After a while he started with many Nez Percé men and women to buy back his boy. When they had come quite close to the camp, Hidatsa men went out to meet them and found they were Nez Percé. When they came to the edge of the camp, all the Nez Percé rode horses and ran round the camp. They came to the captain of the war party that had taken the boy and gave him their horses. The women brought roots and berries and gave them to this man. The Hidatsa asked the Nez Percé what they had come for. He told them he wanted his boy back. The boy's mother wanted to cry when she saw her boy, but her husband did not let her. Then the man asked the boy whether he recollected the time he had taken him. He told him the man who was giving away horses was his own father and asked the boy whether he wanted to go. The boy said he did not want to go, but the Hidatsa coaxed him till

he consented. Then the Hidatsa chief gave the horses away to other men, and they gave horses to the Nez Percé. This Nez Percé had a Hidatsa friend. This Hidatsa told the boy that the Nez Percé camp was near and that they would come back next fall. He told him to go along, so they went. The Nez Percé boy's comrade went along with them. The next fall the boy wanted to go back to his Hidatsa adopter, so his own father took them with many other Nez Percé Indians. They got to the Hidatsa, ran through the camp on horseback, and gave horses to the Hidatsa. The Nez Percé gave several horses to the Hidatsa father of the boy. The boy's Hidatsa friend came along. They stayed about ten days. The boy asked his Hidatsa father what he should do, stay with him or go with his Nez Percé father. The Hidatsa told him to do as he pleased, so he went with his Nez Percé father.

The Hidatsa gave the Nez Percé corn and other food. The Hidatsa father gave the boy some horses, then he went with his own father. His Hidatsa friend went along again. The Nez Percé told the Hidatsa he would come there next fall. When they came again, the two boys had married Nez Percé women. The next fall the Hidatsa comrade told his friend to ask his father to go to the Hidatsa. Then the father came with the two young men and their wives to the Hidatsa and stayed there a while. When they went back, the Hidatsa gave them corn and other presents. Again the Nez Percé told them he would come back and see them the next fall. The next fall the Nez Percé people came with the boy and all the people camped with the Hidatsa. Then they gave each other presents and henceforth they were not enemies any more.

The Flathead adopted by Hidatsa.

A war party coming from the Hidatsa went up the Yellowstone and proceeded to the site of Butte. They went over the mountains, came to a tipi and next to it saw lots of horses. They attacked the tipi; only a woman and a child were there. They killed the woman, and took the child and horses. They went down the Yellowstone and got home. They gave the child to their chief. It was raised there and became a young man. The husband of the woman came home from the hunt, and found his wife dead and his child gone. He was a Flathead. He tried to find out what tribe had killed his wife, but failed.

When the boy had grown to be a young man, the man found out somehow that the Hidatsa had taken his boy. He went to the Musselshell River. He took good horses, made his way to the Hidatsa, and wanted to buy back this child. The people showed him how the land lay and he made his way

there. He came to a hill and flashed lights over to the Hidatsa camp. "These people must not be enemies, since they flash lights."

They met. The Hidatsa found they were Flathead and brought them to their tipis. "Who has adopted my boy?" "The chief." He gave all the horses to the chief's daughter, driving them to her door. The chief took the horses. The chief said, "Now we brought your boy from afar and I love him. You won't give him the care I do." He would not give him up. He gave the horses to the boy, and his father went off crying. The young man saw a buffalo. He came back from the hunt. The young man had a good blue horse. He told his comrade his father had brought plenty of horses but had gone back crying. "I feel bad about it, I am thinking of going away." "Do as you please." He dismounted to tie up his meat, then rode on one of the horses he was leading. He shook his comrade's hands. "They can't be very far, I'll overtake them. "Take that horse with meat on to my family." He got on his father's trail. They camped at the mouth of the Powder River. He came on to the Musselshell. He stayed among the Flathead tribe and became a chief.

Little-head and Bull-snake.

Forty-one years ago the Indians were moving down the Big Horn while the Sioux were on the Little Horn. The water of the Big Horn was deep. Some young men went out on the warpath. The Sioux moved and came to a little creek, the Rosebud. The young Crow men raided their horses. The Sioux were not asleep, they said, "Crow, come over, we'll smoke." They were heard saying this at night. The Crow stayed at the edge of the camp till dawn. So all the rest ran away, only Little-head and Bull-snake remained. They said, "Let us go to the camp, cut two horses, and escape." They went into the camp and looked at the good horses there. On account of the daylight the Sioux knew of their advent and drove them away. There were no big trees, only a small place to go to for shelter. They went there. The Sioux began shooting, but they got to the trees before that. The young Sioux and their women surrounded the place of refuge. The women shouted. The old men were singing praise songs. The shelter was a very poor one, so the Sioux were confident of catching them and said, "Let us wait till broad daylight, so we can see who makes the first strike." Little-head said, "Do you think you would rather live or die?" Bull-snake answered, "I should rather live, but how can we? We are completely surrounded." Little-head said, "If we die, it would not be good. Hold on to my back and close your eyes." He stood up and held on to his back. When they had stood up, Bull-snake got scared, seeing the Sioux, and

dropped down. "Do you want to die? That is the reason you let me go." He got up again and held on to his back. Little-head began to sing. Across the creek was a hill and when Bull-snake opened his eyes he found himself there. He did not know how he got there. He looked back and saw the Sioux still surrounding the same place. They rolled over and got away. They heard shooting back there. Bull-snake did not know how he was taken away, whether by some underground passage or through the air. They got back to the Crow camp below the mouth of the Little Horn. Little-head said, "I do not know how to swim." The other was a good swimmer. They got two forked logs, made a raft of it, and put their clothing on it. Bull-snake said, "Hold on to the raft, and I'll swim with it." They swam thus. Little-head said, "The water is shallow." He was just walking the water. Bull-snake thought the water was shallow and tried to get a footing, but went under. When he got up again, he still saw his mate treading water. Little-head said, "The water is shallow, why are you swimming?" He tried to walk but went under again. Little-head again said, "It is shallow," but Bull-snake kept on swimming this time. They got to the bank, dressed, then set out again. It was already dark. They kept on. "It is too dark, let us sleep here." They looked about for bedding. A snake bit Bull-snake. He went on, but could not go far owing to the bite. He was like one out of his senses (*kā'xutsēk*). Little-head chewed a weed, spat on the bite, and Bull-snake came to his senses. "The camp is not very far. I'll go and have them come for you." He took him to a place washed out by the rain, rubbed him over with the same weed, and went on. The Crow camped near the mouth of Pryor Creek. The same night Bull-snake's people came for him. Bull-snake was not where he had been left. They had to go home without him. He got up to the bank when left, he had his senses yet. He kept walking till he came to a creek with good water. He stayed by the water, got a weed, and doctored himself till he found he was getting better. He started to walk and walked better than before. So the weed helped him and whenever he felt starved he took some. After a while he felt no more pain. About sundown he got to Pryor. In the night he crossed the Pryor and went up the Yellowstone. He got to the camp.

These two were medicinemen. Little-head could not be shot. Once he got drunk, stuck the barrel of a six-shooter into his mouth and killed himself.

The Crow and the Shoshoni Shamans.

The Shoshoni at one time almost destroyed the Crow, because two Shoshoni men had supernatural powers. One of them was named, Lower-half-of-the-face-red, the other Black-cricket. These two were shamans.

A young Crow was mourning and had a vision. He was going to impound deer at a place called after this event. The young Crow announced that if a crooked-horned deer were killed in the herd he must not be touched. All the deer were killed. Two crooked-horned deer were skinned and tanned; he had a suit made of them which was painted red. He had a spear. The people moved from this place to a coulée on the other side of the Yellowstone. A Shoshoni scout saw the Crow. He went back to tell the main body. Red-face said, "Let us destroy them, take those left alive and enslave them." The Crow were taken unawares. They were staying on a little hill. The enemy made an attack on the Crow. "We are taken unawares." The young visionary said: "Mother, get my medicine." He fixed himself up in his tipi. His mother said, "Now they have passed us. Hurry before they get us." They heard horses' feet on both sides, went out, and saw a fellow on a gray horse running over an old man. The old man shot the horse in the breast. It went back and the rider fell. The young Crow caught the horse, rode it, drove back the Shoshoni, stabbed some with his spear, and dismounted them. He drove them out from the camp. Then the other young men picked up courage and provided themselves with guns. The young man said, "My spear is crooked, give me one of your tomahawks." He got one. "All right, let us get after them." He brained several men. He got to a hill and after he had killed a great many, the rest turned back. The Shoshoni came to Red-face. "What's the matter? They were weak, and now your people are all killed." "No, they have a man painted red who seems to be very powerful." "Let us go and destroy him." He got on a horse with a big knife. The Crow turned back and fought, others drove back the Shoshoni. The young man came and stuck Red-face in the neck, so that he fell down. He told the other Crow not to touch him, but appointed two young men to guard him. They drove back and killed many Shoshoni Indians. He came back and found Red-face sitting up. He brought a horse to him, put him on it, and brought him to his (the Crow's) tipi, where he made him sit down. The scabbard of his knife was a beaver-tail. He made a good seat for him and gave him the best food he had. The renowned young man said to the shaman, "Give me of your power." "Yes, you have made a slave of me, I'll do it." The Crow gave him his best horse and some property. He said to his tribesmen: "Now, I want all you Crow people to fetch the best property you have." So they gave him plenty of property, horses to ride, and packed a horse to carry his property for him. "Now," said the shaman, "since I've adopted one of you, there shall be no more fighting between us. When I go, I'll have my camp moved over. We'll move together, and my boys will give you horses."

They had boys drive the horses home for the Shoshoni shaman. The young man adopted by him escorted him home. They got on a hill where the Shoshoni were camped. They saw him coming. The men in camp came up. All went back and the Crow returned. "My name," said one young Crow, is "Covers-his-body-red." The camps were moved so as to meet. The young Shoshoni got on their best horses. The Crow did not have good horses, still they exchanged horses. A big crowd of Shoshoni were camped on one side. They had a sham battle. Black-cricket heralded to Red-face: "You were a great talker, I can't believe you have given yourself up. Tomorrow I'll destroy the Crow Indians, enslave them, and make them do my work." Red-face answered: "I have more power than you. If they can do that to me, what will happen to you? I have adopted one of them and don't want you to talk like that." "Give warning to your child, tomorrow I'll destroy him."

Black-cricket lifted people by the hair, he was very strong. He could handle men as he liked. He could throw his enemies out of a pit. He got on his horse the next morning, and went to Red-face: "Tell your child to dress up, I'll see to him first." Red-face went to the Crow and told the boy: "Get painted up and fear nothing." He painted his adopted child. Covers-his-body-red also painted up. They announced in the Crow camp that Covers-his-body-red had his suit on, that Red-face's child was painted up, and that all the young men were to tie up their medicines as Black-cricket wanted to destroy them. "You all paint up," said Red-face, "and we'll help my child against Black-cricket." They painted up and got ready for the fight. The Crow were all ready in line; Red-face's party were also red. Black-cricket's men were arrayed in line. The Crow were with Red-face's band. The boy adopted by Red-face said, "We'll start, my father tells the men not to stop for anything." They waited for Black-cricket. He knocked Black-cricket down and killed a number of his fleeing followers. The Shoshoni of Red-face's band helped the Crow. When they stopped, they saw many of the enemy still trying to flee. They cut up Black-cricket. Red-face came to where he was cut to pieces and said, "Now stop, you have already done a lot of mischief to them." To the dead man he said: "I told you, you have brought this misery on your people." So they bade the Crow stop. The Shoshoni went and brought the fugitives back. They took a good horse. The Crow came. He told them to stop, they would give up all their property. Red-face vowed not to battle against the Crow as long as he lived, because he had given medicine to one of the Crow. The name, "Lower-part-of-the-face-red" was handed down among the Crow. The last bearer of the name died some time ago. "Covers-his-body-red" was also handed down and is borne by a young man now.

Holds-the-tail's Sun Dance.

Holds-the-tail went on the warpath with nine others. Among the nine was one young man named ū′wut-ϵ′k·uxac (Size-of-iron). His brother, tsī′sɛtec (Holds-the-tail) always gave all kinds of gifts to his brother for he loved him. Sometimes he had four or five horses. He owned the best horses in a big camp. He had a gray horse that was the best runner of all in the camp. This horse was taken on the party by Size-of-iron. They went for a distance and got to a creek. They stopped, killed game, and ate. The captain told Size-of-iron to go on a high hill to scout. He went. Just before he got to the top he saw the heads of two Piegan sticking out. He hid with his gun ready and ran up the hill. Both enemies fell down. He killed one, the other ran away from him. He struck a coup, took a bow, scalped the fallen enemy, and brought the scalp with him. He got back to the rest of his party. They went back to the corpse. There was a pistol under it and someone else took that. Size-of-iron did not see it. Then they ran off and the Piegan party came. A fight followed. When they got close Size-of-iron got on his horse and drove them back all day. Then he would come back laughing at his cowardly enemies. All the Crow horses were exhausted, so the enemy made their escape. Size-of-iron drove the enemy back. Before sunset he said, "I have helped them for a long time." He told how he had killed and scalped the Piegan and taken his bow and killed three more Piegan. He said that he was going back to the enemy and was going to die. "If any of you get home, tell my brother." He returned to the enemy, then he got off his gray horse, struck it to drive it away, and took his clothes off. As he was ready, the enemy came, a Piegan on a brown horse. As he came up to him, the Crow shot him off his horse and tied the horse at the belt so it did not go off. He mounted it and drove the enemy off some distance. He came back to the rest of his party, who had come to a coulée and began to dig holes. He came up to them and said, "I killed another Piegan, struck him, and took his horse. Tell my brother if any of you get home safe. I drove them back and if they don't come back we are safe; but if they return, we'll all be killed." They stayed there and the Piegan came again. He got on the brown horse and drove them back. When out some distance he dismounted and turned the horse loose. The Piegan all attacked him. Finally they killed him and then attacked the rest of the party, killing all but Humpback, who got off in safety.

Humpback ran all night; all next day he still kept on and before sunset he saw big clouds come. Later snow fell fast and he came to a dead buffalo with the skin left in the back but the front part gone. He went inside the dead animal's skin. Next morning he got out of the dead buffalo and the

snow was gone. He ran all day. He heard a noise, but it was a hallucination. He turned round with his gun, crazed by the battle. He ran all that day and next morning still kept on. About noon he got to the Crow camp. A big crowd wished to know what had happened. He told them what a time he had had, and Holds-the-tail's little girl heard him. Humpback told all about Size-of-iron and the little girl went crying to Holds-the-tail. When Holds-the-tail heard it, he did not know what to do, he was so sad. He could hardly cry. He cut off his hair, leaving some on his crown so that a feather could be tied there, for he was going to make a Sun dance.[1] When his hair had been clipped, he only swallowed a little food. He cried all the time on the move. When the people camped, he would also cry, he could not help crying. One day the young men were going to chase buffalo. The crier announced: "Save all buffalo tongues!" These were for the Sun dance. They moved to the Big Horn. They got a pole for the Sun lodge, and had a woman slave painted red for the berdache ceremony. A special song was sung. They feigned chopping the tree four times, then they cut it. After all the poles were cut they rode double and got the poles. Brave men with coups acted as police. The men sat on the poles cut, and their parents brought presents. The doll-owner got presents. The outsiders had plenty of fun but the pledger had a hard time. To his little fingers he had plumes tied and to the hair left on the crown of his head another plume. He wore no breechcloth but a male mountain goat's skin, dressed soft and used as a kilt. He wore skin anklets and had a feather tied to his whistle. He sang a song and started to dance. He was painted white. There were lots of songs and he danced as long as there was singing. When the singers were exhausted, two women began to sing. Holds-the-tail danced for four days; he had nothing to eat. He died only a few years ago. That was one of the last Sun dances they ever had.

The Hidatsa Warrior feared by the Sioux.

A party of young men went out on the warpath. They came to a creek with trees along the edge. They were taken unawares. They said, "We have plenty of guns, we'll go into the brush and fight." They went and made pits. It was dangerous. The enemy came and stopped. One of them asked, "What kind of people are you?" "We are Hidatsa." "Let us meet." One man named Dās-dū'ɛc (Lifts-heart), said: "No, don't do it." The enemies kept on urging them. The rest were going to make friends, but Lifts-heart refused. There was a little boy with him, and he

[1] Cf. Lowie, (g), 10.

said, "This boy and I won't give up." They called the rest out. The enemies gave the Hidatsa men presents, and the Hidatsa gave up their guns. "Lifts-heart, you're standing in the pit, it is not good." He came out then. A young Sioux came up to him. Lifts-heart seized his gun and said, "If you come near you will be a dead man." So the Sioux retreated. He refused gifts of horses. The rest of the party were unarmed and were riding their new horses. The Sioux chief came out and said, "Oh, have you disarmed him?" "He threatens to kill us, so we're afraid." The chief went up to him. "You are like women, you have no guns, you are making slaves of yourselves. Keep your knives ready." "Don't come here or I'll kill you." "No, I'm a chief." "Even if so, I'll kill you if you come close." The chief walked up with eyes closed. He shot him down. Then all the disarmed Hidatsa were killed. The little boy was with Lifts-heart in the pit. When they came close, he jumped up and killed a number of them, then they retreated. "Now, you can go home," he said, but he watched till all were gone. "Little boy, they are gone now, get up." He looked at the young men in his party, all had their legs and other parts cut off. While surrounded he always sang his song, so the enemy knew it. Now he was furious. He followed the enemy. Toward evening he got to their camp and saw many lodges there. In the night he saw a big tipi in the middle of the circle and lots of men were there. He peeped in and saw one cutting tobacco and filling a pipe. "That's the chief." He threw the door aside, and shot the chief. He got out and the people pursued him. He sang his song, they knew it, and did not bother him. They moved camp. He killed a buffalo for the boy and himself. He came to the camp at night, and saw another big tipi in the circle. He saw another chief and shot him. He went outside and began to sing his song. The people got to be afraid of him and moved camp early, traveling till night. He came to the camp again, got to the middle tipi, and saw them smoking. He killed a chief again. He sang his song, and they feared him and left him alone. They moved camp. When they camped the next night, he came and stole two good horses. A woman awoke and asked, "Where are you going?" He killed her, sang his song, and went on. The people moved. He got horses, his little brother riding one, went home, and stayed there. When a war party was going out, he joined them. They came to a lake with lots of marshes, killed a buffalo there, looked up, and saw a lot of people come up a hill. They saw it was the Sioux camp moving. The country was all flat, with no place to run to. They dug a pit in the lake. He told his people to stay there. The Sioux camped all round the lake. After the tents were pitched, a woman came after water close to the Hidatsa. Lifts-heart killed her. Then the Sioux knew it and began to move. They

surrounded him. He drove them back and killed the last one. They surrounded him again, and he killed the last one. At the pit he sang his song. "That is that bad person," they said, and moved camp, leaving lots of property behind. He came out and took what he wanted. The Sioux were afraid of him.

Big-iron.

1.

At the cañon of the Bighorn a group of children were swimming. One of them disappeared, no one knew what had happened, they thought an alligator (*buruksé*) had taken it into the water. The child's father was named Runs-near-the-camp (acdā'sg·eta-wasā'c). He went to the cañon, stuck both hands into the water, and stayed there crying. On the fourth day of his quest he was taken into the river. They took him and told him an alligator had taken the boy to the mouth of Woody Creek, that he was dead and the water-beings wanted to eat him, but were waiting. From there he went into the water to the mouth of the creek. He got the boy's body and took it homeward. He came to the place where he had entered the water and came out there. A big crowd of people were waiting for him. He brought the boy back to camp.

Another man went out hunting with his stepson (*isā'tsî'ke*). He came to a steep hill and on the middle of the way there was an eagle nest. He wanted the boy to get to the nest. So they tied ropes together, and the father forced the boy to go. He was always angry with his stepson. When he reached the nest, he threw the rope at the boy so there was no way for him to get up again. He went home without his stepson. When he got back, his wife asked, "Where is the boy?" "He killed a deer, he took the meat on a horse, and went home long ago." The mother told the crier to herald that all men should look for the boy, but no one could find him. The woman cut her hair off and went out in quest of a vision. In a dream they told her the boy had been suffering for a long time. She asked the crier to have men look for her boy again, still they could not find him.

The boy was staying at the eagle's nest. A female eagle came round, but seeing a person she was afraid. At last she got there. She said to the boy, "When these young ones get big enough they'll take you down, so you had better cease crying." He cried so much that he had no voice left. Now he ceased crying. The eagle brought him a young deer and told him to put some of the meat out in the sun, where it was cooked; he ate it. He put another piece there and it was also cooked. Then he felt well. The eagle brought something for the boy and her little ones. Finally, they

were big birds and flew for practice. When they were strong enough the mother bird said to the boy. "We'll go over the camp four times and take you down." The mother dreamt again and they always told her, "Your child has been suffering for a long time." When she got home she always told her husband. The eagle said to her young ones, "Your brother is going to try." She tried the boy, but could hardly lift him, he was too heavy. "Your brothers are not strong enough, I'll take you myself. We'll make you a bow and arrow; get four sticks." He got four sticks. She painted two white, one yellow, and one red. The two white arrows were his best arrows. "I'll take you tomorrow," she said. The next morning she set out with the boy on her back. When flying over the camp the eagle circled round, and they looked down and saw a person on a high hill. "Here's your mother." They came down on her. He got off beside his mother. When he alighted the woman looked at him and saw it was her son. She put her arms round his neck and kissed him. The eagle spoke to the boy. "You can put that person who gave you so much trouble to death tomorrow or the day after. You can give any kind of trouble to him. Kill a buffalo and cut it open, leaving it there." The eagle left.

The boy and his mother sat down on a high hill. She wanted her son to tell her what troubles he had but he only cried in reply. When he was in camp everyone got around him to hear what experiences he had, but he would not tell. They could not get him to tell the story.

After a few days he said to his mother, "I'll kill my father; he has given me lots of trouble." "Do as you please." He took his white arrow and shot his stepfather through the body. When the man walked to the door, he shot him again, killed him, dragged him away, and said no one should go near, lest it give them trouble. A crier heralded it and even the man's relatives did not go near.

The next day he went to kill the buffalo the eagle had told him about. A man came and asked him for meat. "It is not mine, I'm killing it for my father." After he had opened it, the man said, "We'll go for more." They saw some buffalo and killed three. While they were butchering, the eagle was seen far up in the air; it swooped down, nearly touching the men. The boy knew this meant they should hide, but his companion mounted and went to camp. Then the Sioux came and fought the young man. He killed nine, he was hard to shoot so they turned back. His comrade ran home and called the rest of the men to come with him. "My comrade will be killed by this time." The big camp hurried over when the Sioux had left him and they found nine enemies killed by the boy. They moved away from the place where he had killed his stepfather and camped. One of the man's relatives wanted to take his bones and bury him. He went out. As

he picked him up, though there were no clouds, it rained on him and lightning struck and killed him. For several days he was not seen at home. They looked for him again and found him with the other corpse. The crier again heralded that all should keep away from the corpse. Before that he told them it was best to keep away from the corpse, for the young boy was a medicineman. Everyone was afraid of him. The crier announced, "Keep away from the dead bodies." So everyone kept away.

One night the boy and his mother were all alone in the tent. He was going to tell his experiences to his mother when a young woman entered the camp. She was very pretty and a relative of his stepfather. She said "I'll get married to you, please don't give any more trouble to my family." So he immediately married her. After a long while his wife went to her mother's camp. The boy and his mother were alone again. "I'll tell you my troubles tonight." He said: "When we were out deer-hunting we got to a high bank, and about the middle was an eagle with little ones. My father wanted me to go. I did not want to go, but he forced me. He tied ropes together. 'When you reach the nest, shake the rope,' he said. I got there and shook the rope, then he threw it down, that is why I stayed out so long. At first the eagle was afraid of me, but then it came and brought me home." His mother called the crier, bidding him herald what her son had said. He came and she told him. He heralded it. All the people blamed the stepfather. The boy's name was Big-iron (ū′wut-isā'c); his stepfather was named Good-clouds (a'bā′x-ítsic).

"Whenever I die, give presents to me and pray to me," said the young man. When they wanted to pray to him, they gave him the right kidney, and what they prayed for was granted. When the main camp moved away, they buried him there. They gave presents to the ground where he was buried.

2.

The first Crow were afoot. In the spring, at the time when rain and snow are mixed, and the buffalo cows calve, the Crow were moving along the Big Horn, way up the Gap. They had to corral buffalo in the cañon. Their weapons were bows and arrows.

In this camp there was a boy, whose father was dead. A certain man bought the widow. When he went hunting the boy said, "Father, take me along." His stepfather took him out, put him on a rock, and bade him wait there. Several young men nearby were butchering and eating. "Where is your father?" "He told me he would come for me by this rock." He waited till the sun was low. The other Indians packed their meat home. His stepfather returned: "I have killed deer, let us go home." He took

him along. They kept on till they got to the highest place of the Bighorn Cañon. The man took the boy to the edge and said, "There's the deer right down there. Look!" The boy lay on his belly and thought he saw it down below, then his father threw him down there. There was a step with soft earth on which the boy landed, and he clung to a pine there. This was about the middle of the precipice. "Now," said the stepfather, "I'll have no one to bother me while I am eating. Whenever I want to eat some part, that boy gets it. Now I'll eat it alone." When his wife inquired after the boy, he said, "I'll ask the people whether they have seen him." He went out without asking and then told his wife no one knew what had happened to him. The mother was broken-hearted and asked in every tipi about her boy. The two young men told her they had seen the boy on a rock and had fed him; that he would not go home with them because he was waiting for his father. The next day the man and his wife went looking for the boy.

When the boy was caught on the tree, he cried all day till the next. When the sun was low, he saw a big sparrow-hawk in a vision. It asked him: "Why are you crying?" He told his tale. The bird said: "I'll start from where they threw you down and strike you with my breast and throw you down to that step there on the cliff." It went to the top and turned into a man on a gray horse. It came down dashing toward the boy, who clung to his tree, being scared. It missed him and said, "I can't do anything with you. I was going to have you for my adopted child, but now I won't." With this it left him there.

The boy cried again all day till the next evening came. Then he heard a squirrel screech. Soon the squirrel came down and got the same story from him. It said, "I always knew he would do that. I'll adopt you as my child and I'll take you to that same place as the bird." It screeched and soon the boy saw a man riding a buckskin. It sat on the horse, but looking down got scared and dismounted.[1] It said, "I can't do anything for you now," and left him. The third day the boy could not cry any more. He heard an eagle whistle. He saw and recognized an eagle, who came out and heard the same story. "I have heard of this man, who always does dirty tricks. I'll take you on my back, put your legs over my tail." The boy did so, but looking down he got scared and then the eagle took him back. "I can't do anything for you." On the fourth day, the boy saw four mountain-sheep, one very young, one yearling, one two-year old, and one three-year old. The boy told them his story. The oldest said: "We are the last. No power besides us can save you. If you refuse us, no one

[1] This is probably a mistake: presumably it was the boy who was frightened again.

can help you. Your father told us to come here and rescue you." The youngest sheep said, "Ride on my neck and hold on to my ears; shut your eyes." They dived straight down to a ledge, where the little sheep bade him get off. He did. The yearling then bade him hold on to his horns, and dived straight to the next ledge. The two-year old then carried him as the others had, diving straight down. The oldest one came last. It took him down to a little island surrounded by water. The sheep put him off there and the boy found an old man lying down. "Son," he said, "I was the one to send the sheep for you." He sat up and his flesh was torn from old age. The boy was reduced to a skeleton from hunger. The old man called his wife to bring a blanket and staff. A young girl came out of the rock and gave him an old stick said to be made of a mountain-sheep tail and the staff looked polished with age. The old man told his wife to tie his blanket round him, saying, "hī'ha hē'ho!" He dived into the water toward the four quarters and came out a young man. He called his wife to bring his spear and shield. It was painted and had a bullet mark. There were no guns yet, but the boy saw it. A buck and a mountain sheep were facing each other on the shield. A mountain sheep tail was used as a decoration on both spear and shield. He made his wife bring his horse, which was bluish gray. He mounted and rode over the water, from which guns were fired at him. He made a détour and finally got to the boy. When he got there he was old again. He bade his wife take him off his horse. He asked the boy to look at him and he could be seen through. He dived into the water in the four cardinal directions, and came out well, only a little older. He went through the same performance and changed into an old man. His wife also became older. He was thrown into the water again, and came out older. Once more he went in, further than before. When close to the boy, he again bade his wife dismount him, and he then lay down, his skin torn with age. These four performances represented the four generations. This meant that the boy was to live four times. "Now, son, I live to be an old man four times. All the animals are my children. You are my child and may make all the fun you like. My name I'll give to you,—Big-iron. Only four things last forever and I am one of them. This river is 'Big Mountain-Sheep River.' Call it that, I own it. When I die, let us still receive offerings. This river is yours. When you get tired of living and die, you'll be laid on a tree and the young people will be giving you beads and mention your name so long as the Indians exist." Even today one can see the grave. All sorts of beads and trinkets were placed in a hole in the tree. After telling this story he gave to the boy a warclub-stone tied to a sheep's tail. "When you get home, you may just pretend to hit him with this and he'll fall dead. First I'll grease you with

my neck fat." He ordered the four mountain-sheep to take him to his home. "Your mother is way over by the pointed hill called, ū′uxe hirī′ate. The first sheep will take you to Island-pine (near Ft. Custer). The youngest sheep will put you off there. The yearling will take you to the Yellowstone. The two-year old will put you off at Pompey's Pillar (above Huntley). The three-year old will take you to ū′ux hirī′ate. There are your people, go home, I'll help you all I can. When you get home, marry the chief's daughter, the best-looking girl there, and keep her for life." He returned in this way. He got home and found his stepfather, who was in mourning like all the other relatives. When he came in his stepfather ran out. He was only a young boy when thrown off the cliff, but after his hardships he looked older. His mother and brothers cried. "You have seen me now, don't cry." When asked to tell his story, he was choked with tears. At last he got to tell it. "Now I'll kill your husband, mother." His brothers advised him not to do so now, but to do so if he ever hurt his feelings again.

He had been told not to be afraid of any animal, since all were his joking-relatives. A medicineman in camp had a wolverene for his medicine. The boy playing with mud one day threw some at the wolverene, hit its ribs and broke them. It was wailing and moaning on the ground. Its owner was scared: "Why is the wolverene moaning?" He told his wife to bring it in and questioned it. The wolverene said, "Something bad has got into the camp, Big-iron has killed one and broken all my ribs. If you want to save me, throw him into the river. If not, Big-iron will kill me yet." The shaman wanted to know who bore that name and the wolverene told him. The boy and his comrade were sent for. "Is your name Big-iron?" "Yes." "Can't you doctor him?" The wolverene said, "Don't give me to him, he'll make me smell his anus." The boy took the wolverene and actually made it smell his anus and broke wind in its face. "You'll get well now," he said and let it go. The shaman said, "You have overcome my medicine, and now I have none, so don't bother me." One day he threw this shaman down where he had hit the wolverene and the man fell as though dead. His relatives began to mourn. Big-iron raised him by his bang, broke wind in his face, restored him to life and let him go.

The boy married the chief's daughter and died at a great old age. He took mud once and made a pass against his stepfather, who fell dead. When he was old, he told the people to throw him into the water and became young again. Then he lived on in the new generation till he was old, when he repeated the same operation. The third time he did it again, and came out older, the fourth time he died. He lived up to the time of the first guns.

Big-iron said, "I am going to have fun with my brother, Thunder." One day it was cloudy and thundered. He painted himself white and rode a gray horse with his sheepskin blanket and his spear and shield. Thunder saw it and knew what was going to happen. He tried to throw lightning at him, but Big-iron was always in a different place so the lightning always struck elsewhere. The third time it struck five or six times in succession, but Big-iron was running around in a different place. The fourth time Big-iron took out his warclub and pretended to throw it at the lightning. Then the clouds all burst up and nothing but the blue sky was to be seen.

Another time many old men wanted to know what the word "iron" in his name meant. "Big-iron, we want to ask you what 'iron' means." He said, "You fellows, may talk to my anus," and took down his clout exposing his genitals. In spite of his tricks, Big-iron was kind-hearted, so he added, "Some day you'll know what iron is. It lasts longer than anything else, it is hard. Some rocks are like iron, hard; that is my body. Some day, when tired of living, I'll die."

After fooling with the lightning, he said, "Thunder is nothing, I don't need to be afraid of him." At a big cliff about the Big Horn confluence he was waiting once, saying he was expecting his brother. He had his warclub with him. A big turtle came along. Big-iron seized it and lifted it by the neck. The water began to rise. He put the turtle into the sand and said, "If you beg me, I'll put you down." The turtle was nearly starved for four days, then Big-iron let him go. He went back to the same place and bade the water remain low so the Indians might have a ford. A water buffalo (bimbúmbicé = water-inside-buffalo) came up and he ordered it to stay in the water and never show its head again. This came true.

Thus he played with the most dangerous of things,— Thunder, water, the turtle, and others. Once he called the older men together and said he did not want to hurt any of them, but was after the big ones, to show he was greater than they. After all were in the tent he said: "I'll tell you about my name again. Iron is something owned by the Yellow-eyes (Whites). Ten generations after my death, the Crow will know what iron and Yellow-eyes are." After he had lived four times he summoned all of the people again. Then he said, "I have lived for four generations now and I told the people before that after ten generations they'll see the whites. After six generations more you will see them and *bá-icti-cī're*, Yellow-eyes, shall be the first name applied to them."

After Big-iron died, the people talked about him and his prophecies. Thus it was handed down to the ninth generation. Then an old man called all the Indians and told them he should tell of Big-iron's prophecy. He picked out ten young men and said, "I am of the ninth generation since

Big-iron's prediction. I call you here because you are clever and I want to know which of you will not forget about what I shall tell you." They had only stone arrow-heads then. "There are ten of you here now, one of you will outlive the rest. If what I say will come true when you are old, you'll have to look out for your people. According to what Big-iron said iron is better than stone and you will have to make use of it." This was the oldest man in camp. He was so old his flesh tore whenever he moved. Of the ten men some lived long and others died, two lived to be old men. One day they were sitting together, talking of the old times, when they heard a rumor that two men were there with yellow eyes. "Hari hō'!"[1] said the two old men in joy, and had the whites brought before them. Now the prophecy had been verified.

When the Whites came they were told to sit down. "First I'll talk to my comrade (cik·á), then I'll talk to the Whites. Big-iron has told the people and it has been handed down. What he said has come true. We have arrows of bone and stone, but when we use them sometimes they break. We'll see whether iron points for arrows will break, so that our children may live more easily." "It must be so," said his comrade. "Now, let us ask them questions as to their name. Then let us ask them what iron is, then what they eat, and what they kill game with. Now I'll talk to them." He said to the Whites, "Where do you live?" "The land where you live now is all surrounded by water and we live across the water We are Whites, we wanted to look over your country, we don't know where we are at ourselves." "I'll ask one more question. Why did you come out here?' "We came to look over the country and you are the first Indian we have seen, and should like to be at peace with you." "Now you have come a long way, how do you live, how do you kill game?" "I have three things to depend on." "Fetch them here." "I left them in the bush." He came back bringing beaver traps, an iron-headed arrow, and a piece of iron wrapped up. The arrow was pointed like others. "Where did you get this?" "I don't own them, I got this from Mexicans. I bought it from them." The whites had deerskins for clothing and wore beaver caps. The old man told his comrade to think up other queries while he himself was talking. "Did your mother make this clothing, or how did you get it?" The whites told him this also had been bought from the Mexicans. "Now, one thing I want you to give me, then you may turn and go." "Yes." "Now what is this?" pointing to the flat iron wrapped up. "Now this comes true," he said to his comrade, "our children won't starve owning this." To the whites he said, "Where did you get iron?" "I don't know, I got it

[1] Obsolete form of *ahō'*, thank you!

from my father, you may take and do what you like with it." "Don't say anything (to his comrade), try to make use of it for your children (meaning the whole tribe)." He asked what kind of tipi they lived in. They said it was built like a sweat tipi, but covered with daub and wattle. "When you turn back and go home, will you ever come to see me again?" "I don't know. When I go to my people and they believe me when I say I have seen Indians, they'll come; if not, they will not." "Don't forget what I told you that ten generations ago a man predicted that we should see iron. It has come true as Big-iron has said. You have brought iron. It is true. Tell the other people about it and have them come if they believe you. We may be dead but our children will be here." He added, "What other name do you go by?" "Yellow-eyes." "Do you know what they call us?" "No." "I'll tell you our name.' He asked his comrade what name they went by. He said, "Ravens' young generally live, we'll call ourselves after this bird: Crows.[1] This is all, you may go now." The whites took their trap and arrows and went away. These Whites were dressed in skins.

The other old man now spoke: "Let us see if we can make arrow-heads of this iron in place of stone. We'll rub and sharpen this iron as we do ribs." The other was glad: "You are a clever man." They sent for two young men who were arrow-makers and asked them what they thought of it. One man twisted iron until it broke. They told the young men to make arrow points. They took a rough rock and suggested rubbing to work it. "Now, we'll replace stone with iron. The prairie-chicken wing is always used for arrow feathers. Owl feathers are best. If any animal is hit, its blood is touched and they don't get very far. We'll still use these." The iron was divided up among the people. The old man said, "I am old now and I have lived to the tenth generation before you shall see them again. I'll be gone, but I hope you'll see them sooner." All went home. Then one of the old men visited the other and they again sent for ten clever young men and told them what they had said two days ago. "Some of you will live to be old. I want you to remember what we have said. Does anyone of you remember what we said?" One of them answered he did. They went out. They grew up to be older men. When the boy who remembered was of the age of the old man, he was talking to a friend, when they heard of some White people in camp. "Harihō!" The new Whites wore deerskin trousers, a belt, and a beaver cap. The two older ones asked, "Have you heard anything of the past?" "Yes, but we

[1] Most Crow Indians do not accept "crow" as an accurate translation of the native "apsā'ruke." I have heard it said that the term properly designates a bird no longer to be seen in the Crow country.

don't know very much about it." "Do you know where you are going?" "We want to see the Crow." "We are they. How did you come? How did you kill game?" They brought in flintlock guns. The Indians wanted to see how they worked. They put in powder, covered it with buckskin, and put in a bullet with a fuse. "Now, when you point the gun, don't shut your eyes, but pull the trigger." The old people were glad. They asked what the things were and he told them, powder and a gun ("iron-bow"). The two old men disputed about keeping the gun. One wanted to have bows and arrows rather than guns. "I wanted to give you a gun, but now you can't have it. Other Whites will come to you." The Whites slept and took their guns along. The Indians were afraid of guns. "After forty-five years, you'll see Whites among you again."

The old men summoned ten more boys and told them everything, bidding them not to forget. When these boys were old men, the Crow moved to the Hidatsa, who already had guns. The Crow asked the Hidatsa where the guns came from. "Way down the river." Then the Crow bought guns from the Hidatsa. One day four of the ten boys were still living. They heard that Whites were in camp. When they came they were dressed as now. "Which is your headman?" One tall slim man was pointed out. Then they asked for the name of the chief. "Crane" (*apîte*) was the Whites' chief. The crane is held by the Crow to be the cleverest animal.

These last Whites had horses when they came. "Where did you come from?" "We came this side of the river all the time." "Why did you come?" Crane said: "I never forgot what I heard about the Crow, I hope you'll help me out as to clothing and food, and I'll try to help you if I can do anything. I don't forget much. I have a good heart to think, I won't forget. Now help me with clothing." He asked for buffalo hides to be used for clothing. The White said: "I'll live among you and get married and I can help you if you'll help me with hides." He got married to an Indian woman. He made a house for himself at Pease Station near Custer Station. The Whites lived like Indians, killing what game they could. The White man got his house built and got the Indians together: "I'll tell you what you want to know. A certain White named Long-knife with only three companions is coming soon." Crane told the old people about it and said, "I'll see what I can do for you." He hollowed out a tree with an elkhorn for gouge. When Crane left, he went downstream, and only returned after two years. He had taken a boat up the river. He had guns and powder and other things for the Indians. He came up the Yellowstone. Long-knife came up with a cordelled boat with a load for the Indians. Crane got all the Indians together, and said Long-knife

also wanted to live with the Indians and have a house below Crane's. Long-knife said, "When the water is low, another boat will come with four men." Those men had hoes, knives, and axes. The Indians gave them buffalo hides in payment for these. A third party had Louis Bonaparte's father among them. Another man was the first farmer of the Old Agency, he had a wife, whom I (Bear-crane) later married. Iron-ball was the chief of the White men. They traded with the Indians at the site of Forsyth. Iron-ball also married a Crow, Daylight's mother-in-law, also of the River Crow band. Iron-ball had no bread, but lived on the same food as the Indians, he had a big goitre.

Iron-ball had a powder horn of cattle horn. He traded with the Indians. I was a boy when Iron-ball had a child by one of the Crow women. He called the Indians together. "There's a time coming when all the buffalo and deer shall be killed off and your children shall live to study the White man's ways. If I live when all the buffalo are gone, I'll help you yet. But if I am dead, you'll be one of the poorest of peoples. When all the game is gone and your brothers have died, there'll be a certain kind of food you'll have to eat. Then you'll be one of the poorest peoples." All this has come true.

Batcō'ś-aña'pùa.

Batcō'saña'pùa (He-went-on-a-white-horse-down-a-bank) said, "I do not want to be old. I don't want to be a coward, I don't want to be afraid of anything. When I am not yet forty years old, I'll do something to die." He went on four war parties and had to fight. The enemy surrounded him. He would dig a hole in the ground and stay there. The enemy tried to kill him, but he would jump out and drive them off. When back in his hole he told the other Crow Indians they were cowards and ought to chase the enemy. He attended four big fights and every time he came out of his hole and drove off the enemy.

One day the Lumpwoods had a dance. Batcō'saña'pùa rode a white horse, and another man led him round the camp, singing glad-songs. "If any of the young women want this man for a sweetheart, let them do it right away, for he does not want to live long." They had this dance when he was about forty years old. He did not want to live any longer. There was a steep bank. He took his white horse, painted himself white, tied clothes over his horse's eyes so that it could not see, and went on a steep bank. It was rocky. He ran to the edge of the bank. His horse fell over and went down the steep bank, hitting the ground, and both were smashed. He never got up again. The place was called batcō'ś-aña'pùa; it was near Pryor.

Spotted-rabbit.[1]

Spotted-rabbit was the best-looking Crow that ever lived. There were no pimples or scars on his face, he had small feet and small hands, there was no fault in any part of his body. He lived with his father and mother, and owned plenty of horses. There was war, and the enemy killed his father. When his mother became a widow, she gave away her big tipi and all her property. She had nothing. The camp moved to a place between Harden and Harden bridge. That evening everyone camped and had fires outside. Some were cooking and eating. It was a fine evening. The woman cut her legs and gashed her arms and her head too. She wore no moccasins. She walked with a cane. After all had camped and when some were eating, she came crying amongst them and everybody cried with her. She and her son had a little tipi, but still had plenty of horses left. It was in the early spring. Spotted-rabbit did not stay at home, but went out to the hills to take care of his horses. Even when he got home he would never talk. One day he said to his mother, "I have given one of my horses away." She said, "What's the use of telling me? They are all yours." Then from where she had cried the people moved on. Again he announced to her, "I have given one of my horses away." She answered: "Whenever you give away a horse, don't tell me, they are all yours." He gave another horse away and told her. "You can give away all your horses, if you wish." He was giving away these horses for war clothes. He was going to be a Crazy Dog. He had to give away three horses to get his dress. He had a rattle made of a baking-powder can with feathers tied to it for decoration. He had his gun cut off at the middle of the barrel and made a hole through it. He named it *tsɛ't-ā're*, Wolf-arm. He cut his red shirt into a fringe from below the elbow and at the bottom it was also cut into a fringe. For a breechclout he used a Navajo blanket; his leggings were fringed, his moccasins beaded all over. He wore two wide and long sashes, of red and black cloth alternately. He wore a necklace. After the people had camped, he went to an elder clansman. "Because my father died I'll be a Crazy Dog. I'll wait for you outside the camp where no one will see me." "Bring the best horse you can get, pack your clothes, looking-glass and other belongings, and await me at the foot of the mountain." Out a little ways there was a tree where he hid with his clansman's clothes. There was good shade there. Spotted-rabbit brought one of his best horses, a bob-tail with black ears, and a black spot on the hip. It was the best horse in the camp. He had

[1] Cf. the account of the Crazy Dogs in Lowie, (h), 193, *et seq.*, especially the shorter account of Spotted-rabbit's exploits, 196.

the best horse, and he himself was the best-looking man. From his herd of horses he brought the bobtail to his brother and tied it to a shady tree. His brother said, "Take a bath." He bathed and came back, combed his hair with a buffalo tongue and also with a porcupine tail brush. Just before bringing his horse he gathered buffalo chips and burnt them. After his bath his clansman told him to sit down, he was going to fix him up. He put his clothes on him and fixed his foretop and *axía nū'wire* (front braids); he combed him with two combs. He painted his face, he put a bridle on his horse and had chains hanging from the chin and ornaments from the forehead of the horse. "I'll test you,"— (dī wa'tsì reci'tsíwik) said the clansman. He mounted his horse. They were in the woods dressing up. Then he came out and the clansman yelled (pāk'irú'tseruk). Then he sang. He said, "You do not know what songs to sing." Spotted-rabbit wanted to learn from his clansman. The older man said, "I'll teach you one; come round tonight and I'll teach you more." He sang: "I'm not afraid when enemies go into pits with their saddles." Spotted-rabbit yelled and sang the song taught him. He closed his eyes and shook his rattle, shaking it from right to left, not forward and backward. His clansman said, "In the camp when you come by me, I'll tell you not to get off and not to dance." (Talking 'crosswise.') Spotted-rabbit came by and his clansman said, "Don't get off and don't dance. Go right on." Spotted-rabbit got off. His clansman had his drum ready and sang the song, holding the "Wolf-arm." The singer let go his drum and danced with Spotted-rabbit. Thus he signified that he was going to die with his "brother." These were the words of the song: —

mina 'tsé	batsī'mbik.	maraxpí,	warē'wik.
Fortifications	I look for.	I am going into them,	I am going.

At first, no one knew that Spotted-rabbit was going to be a Crazy Dog. Now a big crowd of people found out for the first time. After he was dressed up his brother heard him come by and told him not to get off but to go right on. Spotted-rabbit got off with his gun loaded. His brother got the drum ready and sang a song, while Spotted-rabbit danced. He did this before he entered the camp for practice. He practised singing, then entered the camp to do it there. After this practice the clansman said, "Watch me, we're going back to the camp and when I am about there, then do you leave the woods and yell as before." Then he watched his brother, got out of the woods and hallooed. He touched his horse on the shoulder, then it scratched the ground with both front feet without moving. His clansman went near Spotted-rabbit's mother's little tipi. Before he rode the horse he had mountain-lion hides placed on each side of it.

When Spotted-rabbit came into the camp, he saw his mother's tipi right where he was going. When he got there, his mother came out and saw her son was a Crazy Dog. She took one sash and hallooed (dita'k irū' 'tseruk), then let it go. She asked, "Why have you done that? You are one of the best-situated young men, you always had the best of horses and drink and I never scold you, you are one of the most fortunate men who ever lived. You have never been scolded by your mother and were always happy." After she had said that, she went over and cried: "It is not right for him to do that, to be a Crazy Dog. If he had asked me whether he should be a Crazy Dog I would not have let him. He did not tell me." He went through the camp and someone said, "A Crazy Dog is coming." Everybody wanted to see who it was. His clansman was waiting for him among the lodges. When he passed his clansman, the latter told him to move on and not dance at all. As soon as his brother said that, he dismounted. A big crowd was around waiting to see him. He stood up and the clansman sang a song and after a while he dropped his drum and danced too. Spotted-rabbit had his gun loaded and shot it off at the ground. After dancing he mounted and went on. He sang among the lodges and went on.

Among the crowd one man said to the clansman, "Follow your brother and sing for him so he will dance." He was the only man to make him dance, and he also wanted to die. Spotted-rabbit's brother followed him with his drum. He too was dressed up when following his brother. He cut off his foretop as he had done to his brother. People said to Spotted-rabbit he should have his brother sing for him. Among the crowd a woman said to Spotted-rabbit he should not get off and not dance, they would not see him. Then he got off. When he dismounted his clansman sang for him. Everybody saw him in the camp. As he came through, some had eaten already and had fires outside and their cooking tripods. When he got there, he ran over the tripod. So when he got to another, they told him to run over the tripod and go on. Then he went another way. Whenever he got to anything he ran right over it. After going through the entire camp he got to his mother's tipi and dismounted. He went inside. His mother was cooking for him. Spotted-rabbit belonged to the Xúxkaraxtsè clan. When he was in the tipi, his mother asked, "Why have you done it?" When she asked that, Spotted-rabbit answered, "When anybody calls for his father, I am scared because I have none. I am very eager to die and catch up with my father." After eating he took his horse back to the herd and watered his herd, then he drove them near a high hill. He went up the hill. Another man came along and told him he had done a wonderful thing among his people, that every man would be jealous of him because

their wives might want him, since he was so good-looking. After they had been sitting some time this man said, "Let us go among the people." Then his clansman came along. They sat on a tree. The clansman promised to teach him the next song and so he proceeded to teach him some more. He sang with his brother till he had learnt all the songs. These were the songs:—

I.

isā′ k'ce	ū′o	sā′we	ī′wewā'wik;	bik	bā′cbimā'tsik.
Young men's	wives	so many	I'll cause to cry;	I	I have to die.

k'ō′t'bak'.
I do it.

II.

bī′ akaricte	mi hawa sī′ uk,		bāhirā'k'a	icí a	wa'kuɾɛ′ tak.
Young ladies	after me are crazy,		and now	elsewhere	I won't stay.

k'ō′tbak'.
I do it (i. e., I'll die soon).

He got off and went to his clansman's place. It was about dark when he went to his brother's tipi. Face-on-both-sides' (ícdū′ptesa) wife stood outside and called to Spotted-rabbit. She was very pretty. He told her to come in. There was another woman there. First one girl lay next to the tipi, the other one next to the fire. He slept with both all night. Both were married. Two-faces looked for his wife. He peeped in to say he wanted to know where his wife was. "She is lying here." He said, "It is well, the woman likes you. Tell her to come back tomorrow." Spotted-rabbit told her to go home next morning and she went. Her husband did not scold her. "It's all right, you like him." The second one also went home.

That morning Spotted-rabbit's mother said, "I never wake you up but this morning I'll wake up, so you can do as on the day before. Water your horse, and bring it in." He did so. His clansman brushed it and put on the bridle and the lion skin. He fixed him up as before. They started. The clansman took his drum and followed. Just before he got on his horse, half the people looked at him, then all looked. His mother made a very loud woman's cry (ditsk·ā′ci'tseruk), then went back to her tipi. Several men sat around smoking. These said to one another, "When Spotted-rabbit comes, we'll kill him for he took our wives." They were clansmen of the *acxatsé*. He got off and danced several times, as he was coming towards these men. After dancing several times he did not hold

his horse back but went right through. One man said, "We'll try to kill that man." He went through there and they did nothing. All went away, they were afraid to do it. Every woman in the camp liked Spotted-rabbit. When the camp was moved he always went last of all. Before he came into the camp he would dress up. He would let his horses go, would sit in the shade, and dress up. His clansman was the only man who sang for him to dance. Every night two or three women came to sleep with him.

After a great while the Sioux came to steal horses. It was early in the morning. All the people went after the Sioux. Spotted-rabbit took his horse when the people had left. He was going to start out. The other people said, "Let us take Spotted-rabbit and tie him down." They did not do it, so he went through camp singing, and advanced towards the Sioux. After singing he went to where the old men had gone after the Sioux. His mother followed him. Spotted-rabbit overtook the first of the Crow party. One Sioux got off from his horse and no Crow could get close to him. All were afraid of him. Spotted-rabbit asked these men, "Is he dangerous?" "Yes, he is dangerous." "I am looking for that." He never stopped, but went right up to the enemy. The Sioux looked at his gun. Spotted-rabbit went up and struck him. The Sioux shot him in the chest and killed him.

Two-faces sang at the Sioux, making medicine. "I'll help Spotted-rabbit. He is my irúpxek·ā'te." Two-faces made medicine, sang, got on his horse and ran up to the Sioux. The Sioux pointed his gun at him. He took it away from him. Then another Crow killed him. The Sioux was a humpback. Spotted-rabbit was dead. His mother came. "Where is he?" she asked. "Over there, already killed." She came up and made him sit up; he was bleeding. She wiped off the blood. She got the men to help her place him on horseback. She took him home. When she reached home, there was a crowd of women there, and all cried. Two-faces sharpened his knife and gave it to his wife, "Go and do anything you like to yourself for mourning." She went and cut her fingers. "Cry over him sufficiently." The mother packed him on a travois and transported him on it. (Just after Spotted-rabbit got killed and Spotted-rabbit's mother got her son back Two-faces went to her and told her, "I have killed the Sioux who killed my brother.") When the people camped, Spotted-rabbit's mother left him out some distance and young women went there to cry over him. She saw their blood under his body when she got there. She never buried her son, she transported him everywhere she went. His clansman was not killed. All the people moved to the Bighorn. In the woods they all scattered. She left her son a little way out of camp. After she had left her son there, she again cut herself, her arms and her head.

She had one of his sashes tied to her cane. She cried as she went through the camp. Those men who wanted to kill him before were sitting around, smoking. She came to them right in the center of the circle and stood there. While crying, she said, "I want to ask you something. Which is better, Spotted-rabbit or his bobtail horse?" One man said, "Spotted-rabbit is the better of the two." She went away, crying that she thought that his horse was better, but these men thought Spotted-rabbit was better.

Spotted-rabbit was the best-looking man of all that ever lived among the Crow and his bobtail the best horse that ever walked of those owned by the Crow, and his mother was the best crier that ever lived among the Crow. When she wailed throughout the camp, all the people cried. Then they went toward the Hidatsa to fight. She never buried her son. After they had returned from the Hidatsa, a man came along and told her to bury him. Then she buried him.

Spotted-rabbit was the best-looking man and his horse the best-looking horse, also his mother the best of all mourners, and he the best of all Crazy Dogs. These four things can be said about Spotted-rabbit. Spotted-rabbit had a comrade, and his mother stayed with him. She adopted him as her own child and she came to own plenty of horses.

Two-faces was older than Spotted-rabbit.

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APPENDIX.

Several stories recorded by Mr. Simms were not secured by the present writer. In order to bring together as much comparative material as possible I append the following brief abstracts of these tales.

Old-Man-Coyote.

1.

Long ago it was always winter here and summer in the south. Both summer and winter are kept in bags by a woman. Old-Man-Coyote engages the help of the deer, coyote, jack-rabbit and wolf, and himself turns into an elk. The coyote rubs paint on the woman's face, causing her to lose her voice, and steals the Summer bag, which is successively carried homeward by the animal helpers, who are pursued by the owners. Finally an agreement is made with them that each country should have summer for half the year.[1]

2.

Old-Man-Coyote sees bears burying each other in play, has himself buried but released when he whistles. He buries the bears, covers them, builds a fire and cooks them, ignoring their whistling.

3.

Old-Man-Coyote meets four men, whose bodies are of fat and other forms of food. He transforms himself into successively larger dogs, each time biting off larger pieces. They flee but he knocks them into a lake bed, where they turn into soup. Old-Man-Coyote's comrade is sent for a spoon but returns, several times pretending that his moccasins are worn out. When Old-Man-Coyote himself goes to get it, his comrade drinks all the soup and flees. Old-Man-Coyote finds him sleeping and pushes stick through his rectum. (See p. 24 for the conclusion).

4.

Old-Man-Coyote had under his protection "Sore-Tail," who leads his people in war. When they see enemy's camp Old-Man-Coyote transforms himself into Sun. "Sore-Tail," as directed by Sun, puts bright red circles around his face. If face looks like Sun there will be big killing of enemy. Sun has bright circles around it and they kill many. Old-Man-Coyote becomes wiser and is more respected. He gives power to man White Robe who sees him in vision. He lengthens night by splicing to enable White Robe to reach camp before daybreak. This done by shield of White Robe.

Old-Man-Coyote tells geese to come over lake. As they come he wrings their necks, except last one which is so tall and strong he cannot wring his neck. He elongates it by pulling, and ever since geese have had long necks.

The Otter Sisters.

Old-Man-Coyote tells rich young man he will find him suitable wife. Young man goes to place where young men were pulling people over the ice on buffalo skulls.

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[1] Cf. Kroeber, (a), 65, and especially Lowie, (d), 101.

He sees two beautiful women whom he thus treats. Women are long otters with fine fur, transformed to ensnare husband. They force young man into air hole and he finds himself in tipi under water. He marries them, goes to buffalo hunt and brings meat, which wives dump through air hole. Young man goes to camp and tells of his marriage to women otters and asks that all should go buffalo hunting for his father-in-law, who never gets enough to eat. Big killing is made and young man announces that father-in-law and his friends will have feast and will break up ice. Father-in-law tells man to plait his scalplock and tie ends with otterskins. Whenever enemies come to him he is to touch scalplock to ground and he will disappear under ground. He returns to his people, is made Chief and cures wounded warriors at water with his medicine. One of wives goes to him and has boy child. She tells him not to call her bad name. He does so and she is transformed into otter and leaves him. Husband follows her but he cannot stay under water. He cries on river bank and father-in-law tells daughters to take him back. Finally daughter without child takes him back and they live happily together.

The Buffalo Husband.

A chief's daughter promises to marry a buffalo skull. The buffalo carries her off. Her human husband, aided by moles, seizes her and takes her away underground. They go down a river, pursued by buffalo. The couple finally climb a tree, which is passed by the buffalo, but the woman urinates on the last one and is discovered. The buffalo try to hook the tree down, but the night-hawk advises the man to shoot their leader in the neck and under his tail, which causes all the buffalo to scatter.[1]

The Stump-horn and the Bladder.

Hungry people were hunting buffalo. Two poor boys, one having grandmother. Boy with grandmother sends other boy to tell Chief to camp where they are playing. Chief does so. Man says elk coming down river and chief asks boy what to do. Boy tells him to drive elk into sticking mud. Other boy tells chief to bring him stump-horn of old elk, also its bladder. Chief sends all elk teeth to boys. One of them returns them to chief for his daughter. Chief sends for boys and gives them his two daughters. Some time after their marriage chief sends word to boys through daughters that people will starve if meat cannot be had. Boy who owns stump-horn and bladder directs large corral to be built. Boys drive buffalo into corral on four occasions. Four times boys disappear with stump-horn and bladder and come back with enemy's horses and four times with enemies' scalps. Boys' medicines are stars, enclosed in bladder, which come out and execute deeds required of them. Third boy joins and then fourth boy. Boys go to enemies' camp and stars come from bladder as warriors who defeat enemy. Boys take home scalps and prisoners. Fourth boy tells two daughters of chief how keeper of bladder and associates were so victorious. Keeper of bladder thereupon disappears, with medicine, in sky where he belonged and was formerly big star.

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[1] For a very close parallel see Lowie, (e), 293. Cf. Dorsey and Kroeber, 31, 153–180, where, however, the resemblance is not so close; also the fragmentary versions in Kroeber, (a), 101–102. Greater similarity to the Shoshoni and Crow tale, as to the discovery episode, s shown by the Blackfoot tales, Wissler and Duvall, 109, 112. See also Lowie, (d), 213.

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